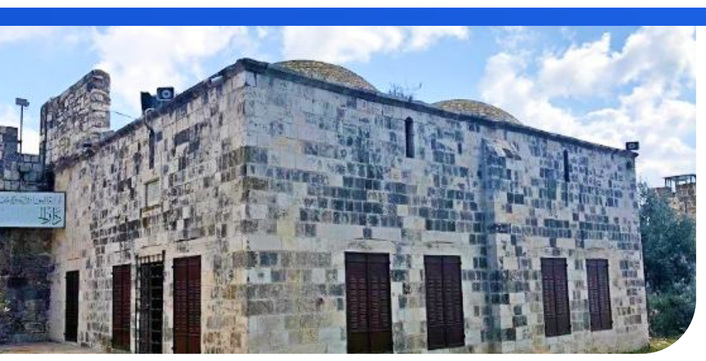
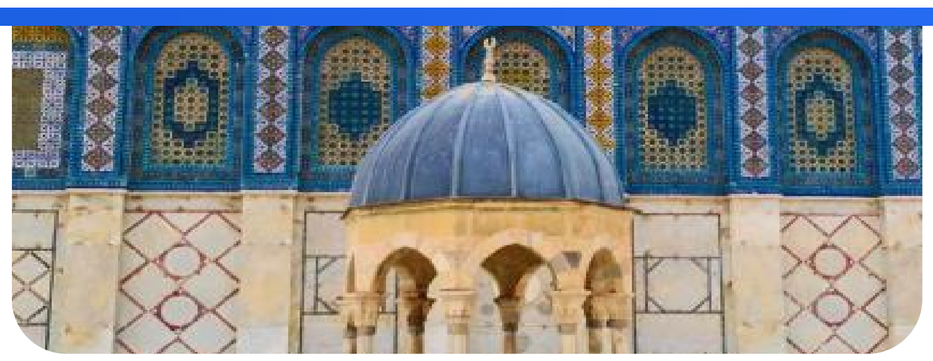
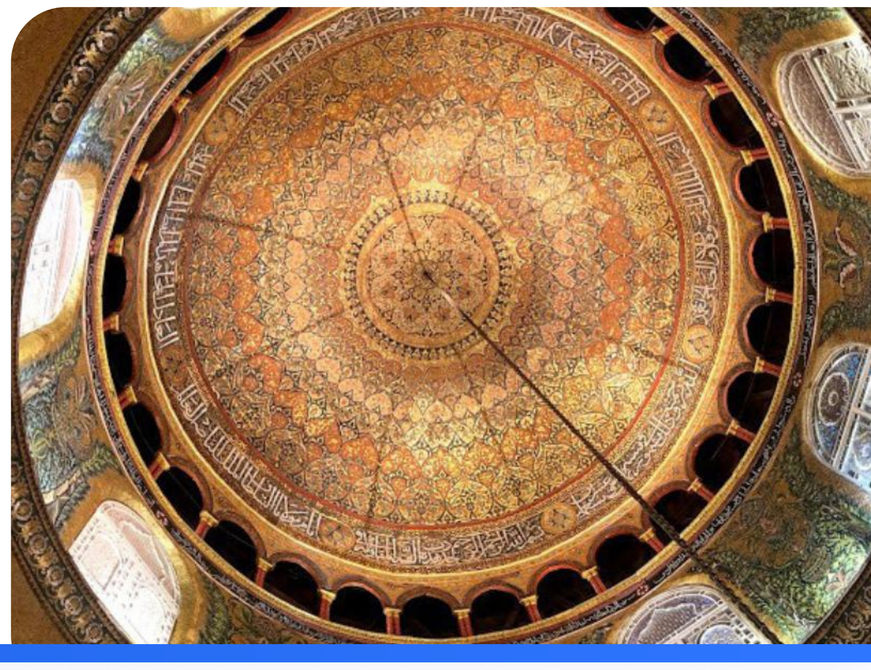
3rd Edition

JERUSALEM
ZIYARAH GUIDE

Available to download free at **islamiclandmarks.com/ziyarah**



Our guides are available in several languages: 🇸🇦 🇧🇩 🇵🇰 🇫🇷

ISLAMIC LANDMARKS

@IslamicLandmarks

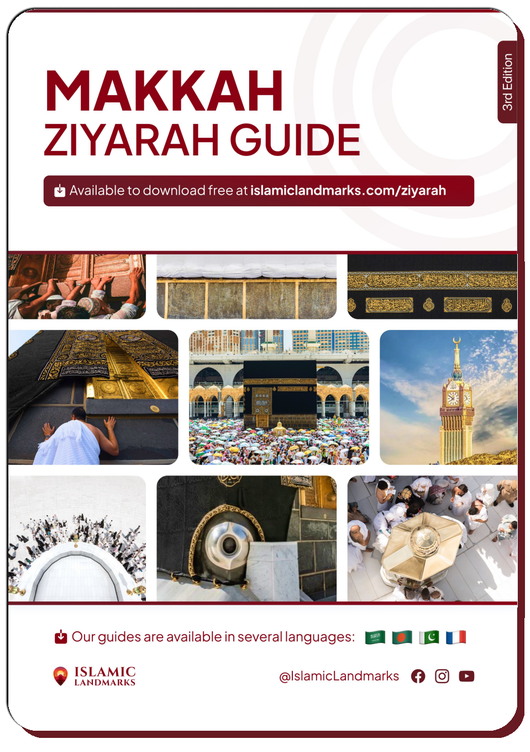
بسم الله الرحمن الرحيم

In the name of Allah, the most **Compassionate**, the most **Merciful**

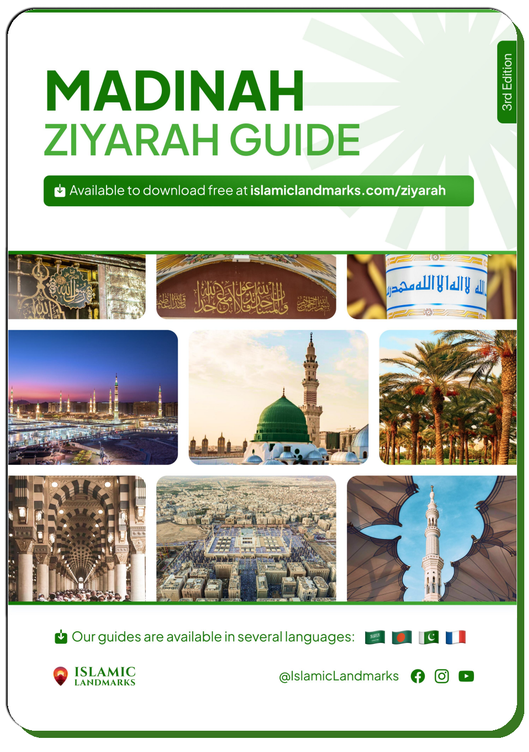
Other Available Guides

Available to download online at **islamiclandmarks.com/ziyarah**

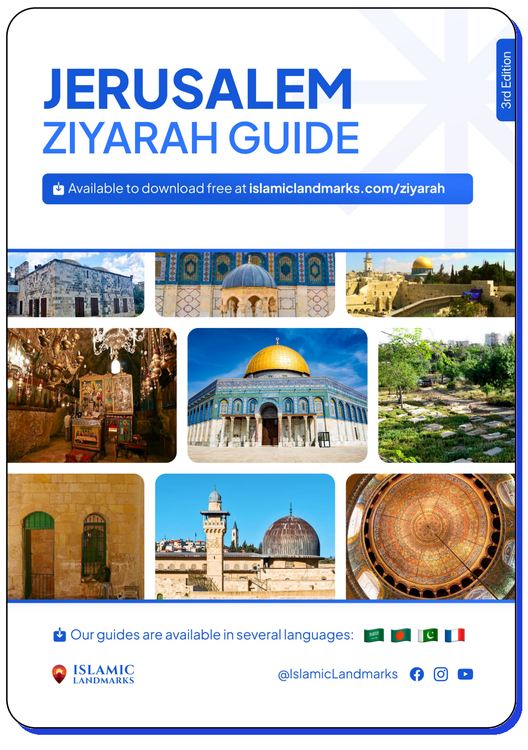
Want physical copies? Email info@thepilgrim.co to order.



MAKKAH



MADINAH



JERUSALEM

Gift Ziyarah Guides

Earn rewards by sponsoring Ziyarah Guides for Pilgrims.

We'll handle print and delivery and ship to Pilgrims around the world on your behalf. You'll earn rewards by funding knowledge.

Donate at **islamiclandmarks.com/donate**

Connect with us

Subscribe to our social media channels to receive regular facts on places of Islamic historical interest from around the world.

This guide was designed by Ahsan Zain, edited by Zain Luqman Miah on behalf of Pilgrim.

Introduction

This ziyarah guide has been produced to provide facts and details on major landmarks in the city of **Jerusalem** and the surrounding area. It is intended to help Pilgrims gain more awareness on the history and significance behind these places, particularly for those embarking for Hajj or Umrah.

The content has been sourced from www.islamiclandmarks.com; a website that brings together information on places of historical Islamic importance from around the world. The aim of the site is to revive interest in the Ummah about our history and the relevance of past personalities and places.

Although many places have been shown in this guide, it is by no means a complete list of important landmarks in Makkah. Insha'Allah, we hope to update the guide in the future with additional content and resources. All the information in this guide has been checked and verified by several scholars in the UK, including graduates from Darul Uloom Bury. References have been provided towards the end of this guide. IslamicLandmarks.com is a product of Pilgrim which is a non-profit making organisation.

We thank Allah (ﷻ) for giving us this opportunity to serve His deen. May He bless and abundantly reward all the people involved in putting together this guide and pardon any errors (Ameen).

Readers are kindly requested to remember us and our families in your duas when visiting the holy city of Makkah.

IslamicLandmarks.com

Honorifics used:

Arabic	Transliteration	Translation
جَلَّ جلالهُ	Jalla Jalaluhu	May His glory be glorified
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	Salla llahu 'alayhi wa-sallam	Peace and blessings of Allah be upon him
عَلَيْهِ السَّلامُ	Alayhis-salaam	Upon him be peace
عَلَيْها السَّلامُ	Alayhas-salaam	Upon her be peace
رَضِيَ اللهُ عَنْهُ	Radhiyallahu 'anhu	May Allah be pleased with him
رَضِيَ اللهُ عَنْها	Radhiyallahu 'anha	May Allah be pleased with her
رَضِيَ اللهُ عَنْهُمْ	Radhiyallahu 'aanhum	May Allah be pleased with them

Copyright © IslamicLandmarks.com 2024. All Rights Reserved. No part of this guide may be reproduced, copied, modified or adapted, without prior written consent of the author.

CONTENTS

The city of Jerusalem (al-Quds)	05
Masjid al-Aqsa (Bayt al-Maqdis)	07
Masjid al-Qibly	09
Mihrab and mimbar of Masjid al-Aqsa	10
Masjid Umar in Masjid al-Qibly	11
Underneath Masjid al-Aqsa	12
The Dome of the Rock (Qubbatus Saqqara)	13
Interior of the Dome of the Rock	15
Cave inside the Dome of the Rock	16
Dome of the Chain	17
Dome of the Prophet	18
Dome of the Ascension	19
Moroccan Gate (Bab al-Magharib)	21
Masjid al-Buraq	22
Buraq wall (Western/Wailing wall)	24
Spot where Sulaiman (عَلَيْهِ السَّلامُ) passed away	27
Residence of Imam al-Ghazali	28

The Golden Gate (Bab ad-Dhahabi) 29

Marwan-e-Masjid 30

Chamber of Maryam (عَلَيْهَا السَّلامُ) 31

Bab-ur-Rahmah cemetery 32

Mosque of Umar (رَضِىَ اللهُ عَنْهُ) 33

Khanqah of Salahuddin Ayyubi 34

Birthplace of Maryam (عَلَيْهَا السَّلامُ) 36

Tomb of Maryam (عَلَيْهَا السَّلامُ) 36

Maqam of Prophet Dawud (عَلَيْهِ السَّلامُ) 37

Maqam of Salman Farsi (رَضِىَ اللهُ عَنْهُ) 39

Jabal Mukabbir 40

Mamilla Cemetery 41

References 42

Learn more 43

Connect with us 04

Notes 44

Acknowledgements 04

The city of Jerusalem (al-Quds)

Jerusalem is one of the oldest cities in the world and is considered holy by all three Abrahamic faiths.It is also known as 'al-Quds', literally meaning 'The Holy One', and is the location of Masjid al-Aqsa – the third holiest place in Islam. Jerusalem is also where many Prophets and companions of the Prophet (ﷺ) are buried.

There are many ahadith, sayings of the Prophet (ﷺ), which reference Jerusalem/al-Quds.

- Zaid Ibn Thabit (رَضِيَ اللهُ عَنْهُ) reports that the Prophet (ﷺ) said, "How blessed is Al-Sham!" The Companions (رَضِيَ اللهُ عَنْهُ) asked, "Why is that?". The Messenger (ﷺ) replied, "I see the Angels of Allah spreading their wings over Al-Sham". Ibn Abbas (رَضِيَ اللهُ عَنْهُ) added, "And the Prophets lived therein. There is not a single inch in Al-Quds (Jerusalem) where a Prophet has not prayed or an Angel not stood". [Tirmidhi, Ahmad]

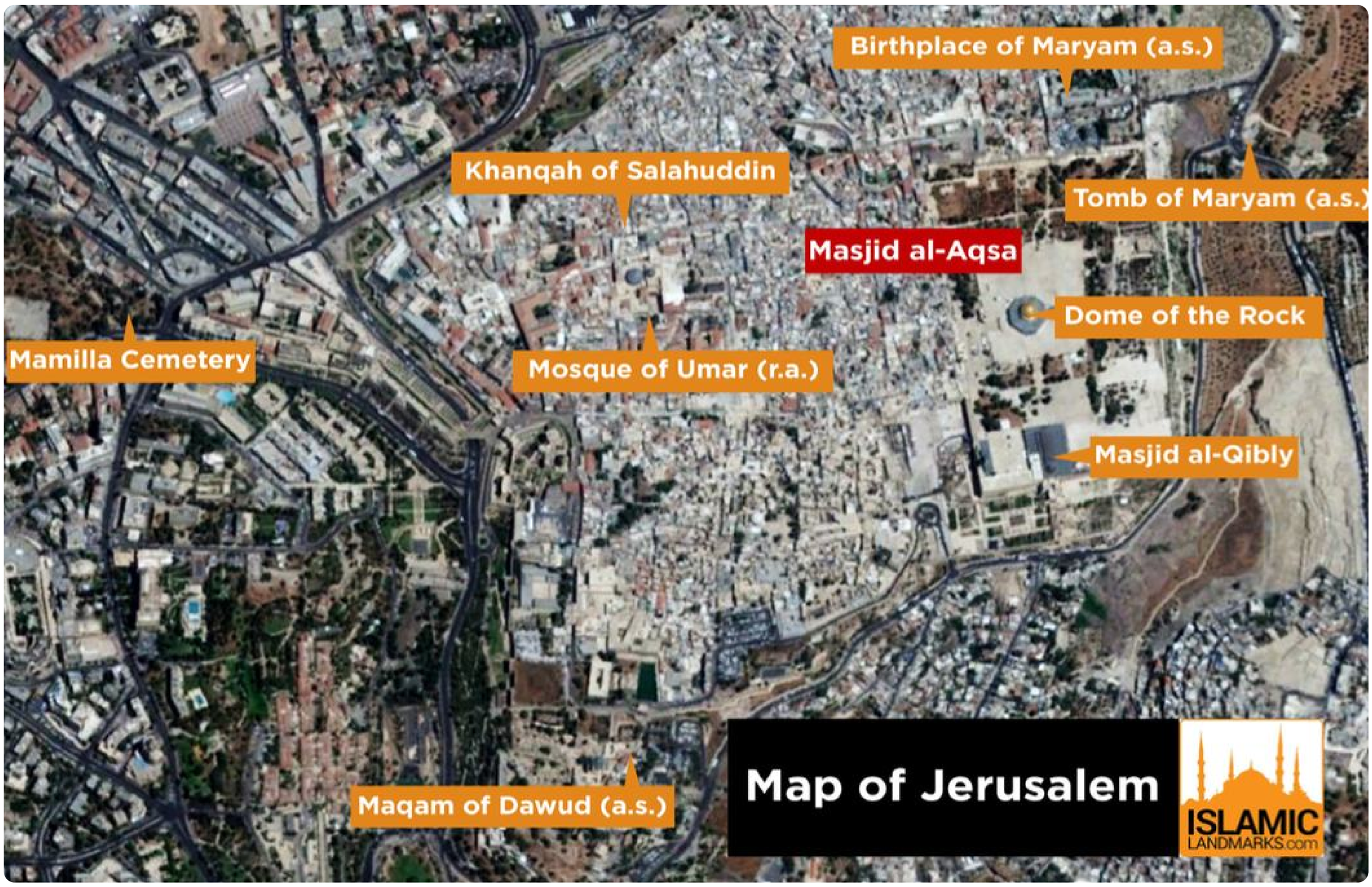
- Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) narrates that the Prophet (ﷺ) said, "On the night journey Allah's Apostle (ﷺ) was taken on a night journey (Al-Isra and Al-Miraj), two cups, one containing wine and the other containing milk were presented to him (ﷺ) at Al-Quds (Jerusalem). He looked at them and took the cup of milk. Angel Gabriel said, "Praise be to Allah, who guided you to Al-Fitrah (the right path); if you had taken (the cup of) wine, your Ummah would have gone astray". [Bukhari]

- Maymunah Bint Sa'd (رَضِيَ اللهُ عَنْهَا) reports that she asked the Prophet (ﷺ), "O Messenger of Allah, give us a pronouncement about Al-Quds (Jerusalem)". The Prophet (ﷺ) replied, "It is the land where they will be raised (Al-Hashr) and gathered (Al-Mahshar)". [Ahmad, Tabarani]

- Abdullah Ibn Umar (رَضِيَ اللهُ عَنْهُ) reports that the Prophet (ﷺ) said, "There will be migration upon migration. The best of the inhabitants of earth will reside where Prophet Ibrahim (Abraham) migrated (Jerusalem)". [Abu Dawud]

- Umamah Al-Bahili (رَضِيَ اللهُ عَنْهُ) reports that the Prophet (ﷺ) said, “A group of my Ummah will remain on truth, they will vanquish their enemy and those who disagree with them will not be able to harm them until Allah commands”. “Where are these people?”, the companions (رَضِيَ اللهُ عَنْهُ) asked. The Prophet (ﷺ) said, “In and around Al-Quds (Jerusalem)”. [Ahmad]
- Shadad Ibn Aws (رَضِيَ اللهُ عَنْهُ) reports that the Prophet (ﷺ) said, “Al-Sham will be conquered and Al-Quds (Jerusalem) will be conquered and you or your sons will be Imams there, if Allah wills”. [Tabarani]
- Abu Umama (رَضِيَ اللهُ عَنْهُ) reports that the Prophet (ﷺ) said, “Prophethood descended upon me in three places: Makkah, Madinah and Al-Sham. Once it is brought out from any of them, it shall never return to it”. (Abu Dawud) In another narration it states, “The Quran was revealed in three places – Makkah, Madinah and Al-Sham”. (Tabarani) Ibn Kathir, the great scholar of Islam, said, “Al-Sham here means Bayt Al-Maqdis (Jerusalem)”. [Abu Dawud, Tabarani]
- Jerusalem has a long history. It has been destroyed at least twice, besieged 23 times, attacked 52 times, and captured and recaptured 44 times.It was captured by the Muslims in 637 CE during the reign of Caliph Umar (رَضِيَ اللهُ عَنْهُ). This occurred within five years of the death of the Prophet (ﷺ).
- The city was taken by the Christian Crusaders in 1099 and the Muslim and Jewish inhabitants were massacred. In 1187, the city was recaptured by Salahuddin Ayyubi. He not only let the surviving Crusaders free to leave the city, but also gave many of them provisions for their journey home.
- Between 1229 and 1244, the city was peacefully given to Christian control as a result of a treaty agreed between the crusading Roman Emperor Frederick II and al-Kamil, the Ayyubid sultan of Egypt.
- In 1244, Jerusalem was sacked by the Tatars, who annihilated the Christian population. They were driven out by the Ayyubids (descendents of Salahuddin Ayyubi) in 1247. Between 1260 and 1517, the city was ruled by the Mamluks. They were former slaves brought up as Muslim soldiers and played a pivotal role in checking the Mongol advance.
- From 1517 right up to 1917, the city came under the control of the Ottomans. They brought great prosperity to the city, particularly Sulayman the Magnificent, under whose rule were built the walls around the Old City.
- Jerusalem came under the control of the British between 1917 to 1948. Following civil war, the city was divided into two. The eastern half (including the Old City) became part of Jordan, while the western half became part of the newly established state of Israel.
- Following the 1967 ‘Six Day’, the whole of Jerusalem came under the control of the Israelis. They claim sovereignty of the site of Masjid al-Aqsa but custodianship is held by the Islamic waqf trust. However, Israeli forces are permitted to patrol and conduct searches within al-Aqsa.

Map of Jerusalem (al-Quds)



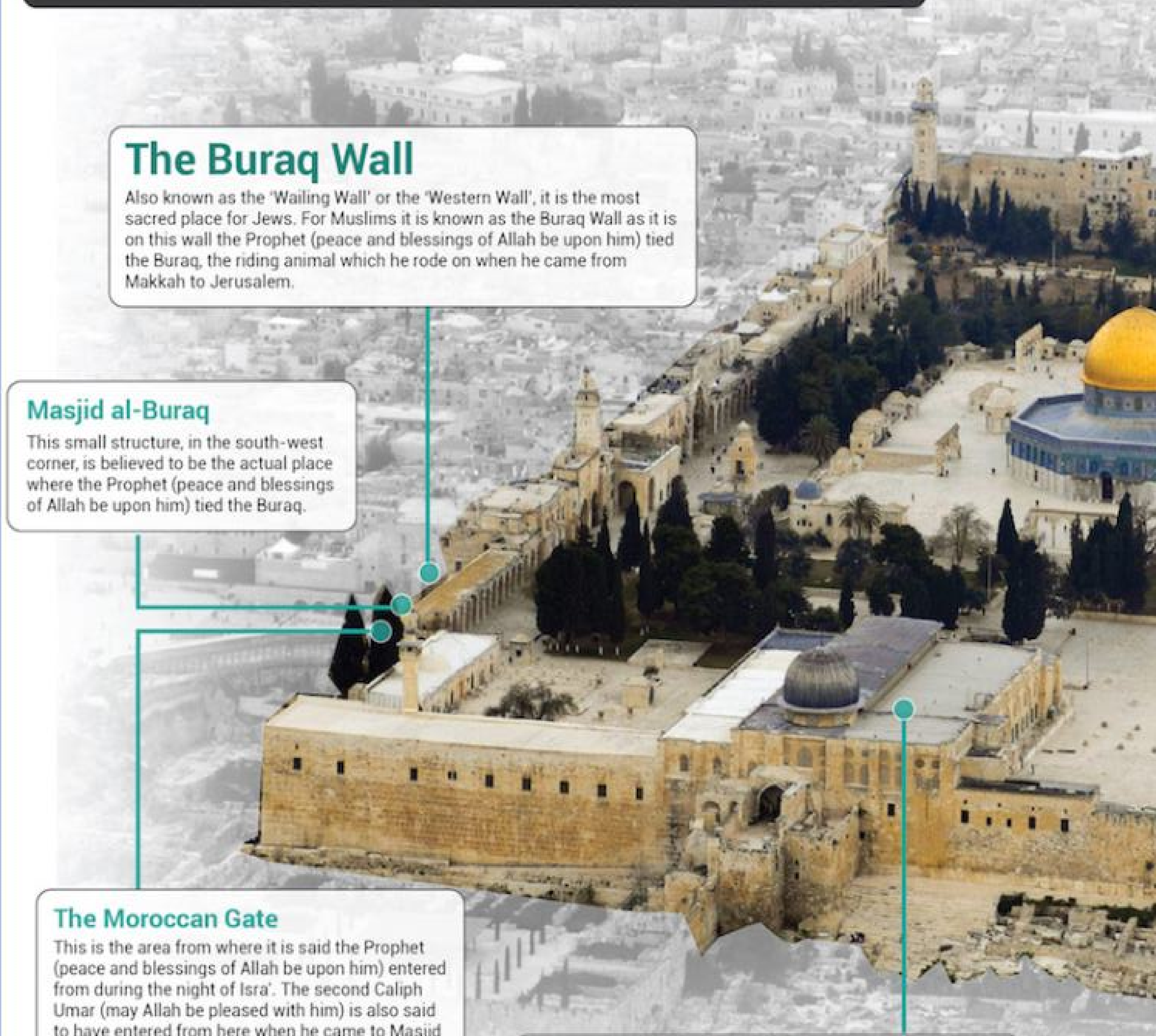
Masjid al-Aqsa (Bayt al-Maqdis)

Masjid al-Aqsa is not only the Qibly mosque (with the silver/ black dome) or the Dome of the Rock. It is in fact the whole land area highlighted on the left and is also known as Bayt al-Maqdis or Bayt al-Muqaddas (House of the Holiness).

- The name 'Masjid al-Aqsa' translates as 'the farthest mosque' and is the third most holy place in Islam. It was here, that in around 621 CE the Prophet Muhammad (ﷺ) came on the night journey (al-Isra) from Makkah riding on the Buraq, and ascended to the heavens (al-Mi'raj).
- Masjid al-Aqsa is no ordinary masjid. The Prophet (ﷺ) dedicated a great deal of his life nurturing the Sahabah (Companions) to appreciate the excellent qualities of Masjid al-Aqsa. Some of the reasons why Masjid al-Aqsa should form an important aspect of a believer's dedication is that it is:
  - The first qiblah for Muslims.
  - The station of al-Isra and al-Mi'raj.
  - The second house of Allah built on earth.
  - A place which Allah (ﷻ) Himself calls a 'blessed place'.
  - The only place on earth where all the Messengers of Allah prayed at the same time led by the Prophet Muhammad (ﷺ).
  - The only Masjid mentioned by name in the Quran apart from the Ka'bah.
- Abu Dharr (رَضِيَ اللهُ عَنْهُ) reported that he asked the Prophet (ﷺ), "O Prophet of Allah, which Masjid was built first on earth?" The Prophet (ﷺ) replied, "The Sacred Masjid of Makkah". Abu Dharr (رَضِيَ اللهُ عَنْهُ) again asked, "Which was next?". The Prophet (ﷺ) said, "The Masjid al-Aqsa". Abu Dharr (رَضِيَ اللهُ عَنْهُ) further asked, "How long was the period between the building of the two Masajid?". The Prophet (ﷺ) said, "Forty years. Apart from these, offer your prayers anywhere when it is time to pray, although excellence is in praying in these Masajid". [Bukhari]
- Abu Hurayrah (رَضِيَ اللّٰهُ عَنْهُ) relates that the Prophet (ﷺ) said, "You should not undertake a special journey to visit any place other than the following three Masjids with the expectations of getting greater reward: the Sacred Masjid of Makkah (Ka'bah), this Masjid of mine (the Prophet's Masjid in Madinah), and Masjid Al- Aqsa (of Jerusalem)". In another narration the words are, "For three Masjids a special journey may be undertaken: The Sacred Masjid (Ka'bah), my Masjid and Masjid of Jerusalem (Al-Aqsa)".[Muslim, Bukhari, AbuDawud]
- Most religious Jews regard entry into the al-Aqsa compound (which they call the Temple Mount) as a violation of Jewish law. However, there are several Jewish groups who differ from this opinion. Many Evangelical Christians consider it to be a prerequisite to Armageddon and the Second Coming (of Jesus), and both are actively encouraging the rebuilding of the Temple on the Aqsa ground

Masjid al-Aqsa

Masjid al-Aqsa, in Jerusalem, is not only the Qibly mosque (with the silver/black dome) or the Dome of the Rock but the whole region shown here. The name 'Masjid al-Aqsa' translates as 'the farthest mosque' and is the third most holy place in Islam. It was here that in around 621 CE the Prophet Muhammad (peace and blessings of Allah be upon him) came on the night journey (Isra') from Makkah riding on the Buraq. He led all of the Prophets here is salah and then ascended to the heavens (Mi'raj) where he was taken in the presence of Allah and given the command of five times daily salah.



The Buraq Wall

Also known as the 'Wailing Wall' or the 'Western Wall', it is the most sacred place for Jews. For Muslims it is known as the Buraq Wall as it is on this wall the Prophet (peace and blessings of Allah be upon him) tied the Buraq, the riding animal which he rode on when he came from Makkah to Jerusalem.

Masjid al-Buraq

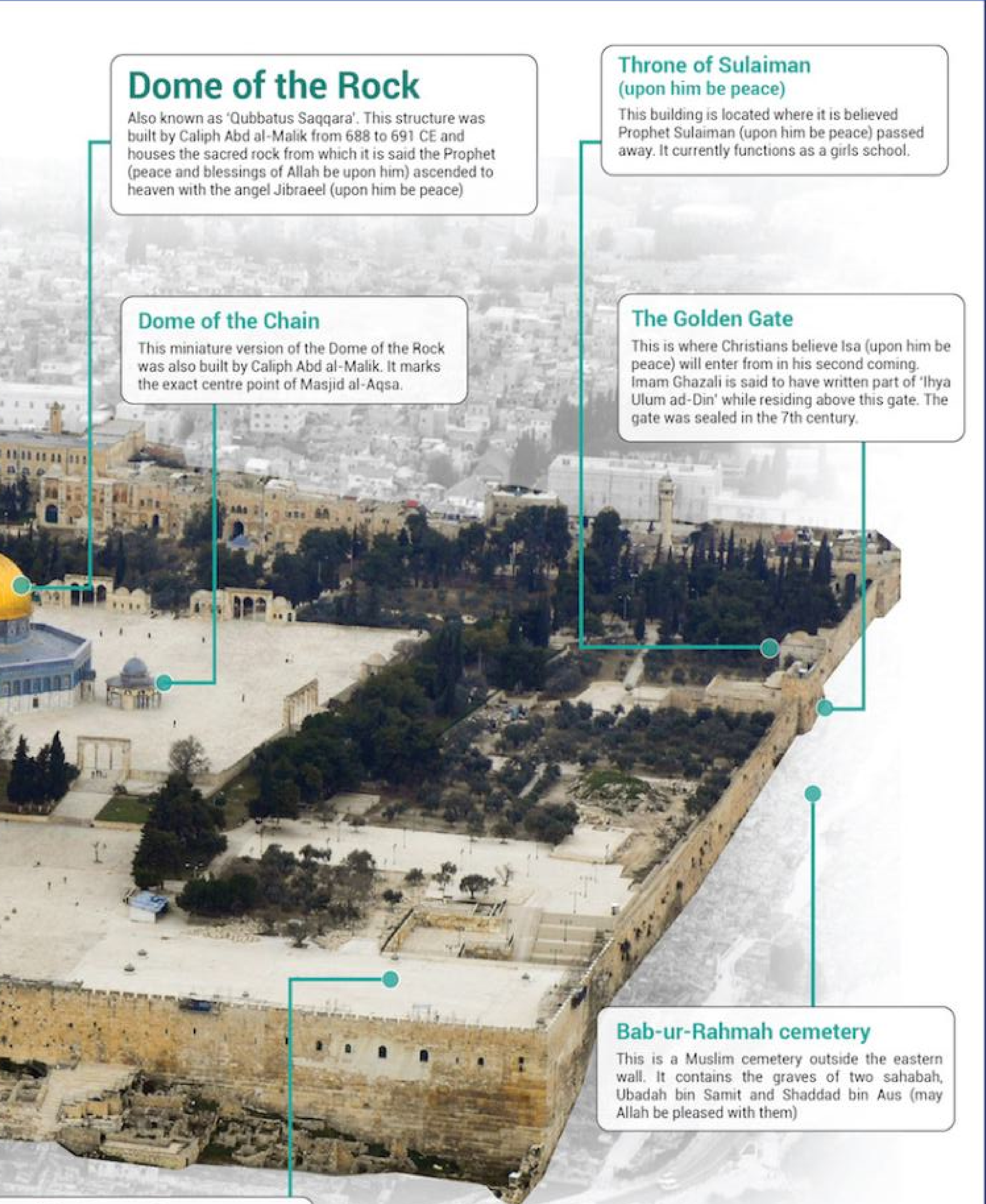
This small structure, in the south-west corner, is believed to be the actual place where the Prophet (peace and blessings of Allah be upon him) tied the Buraq.

The Moroccan Gate

This is the area from where it is said the Prophet (peace and blessings of Allah be upon him) entered from during the night of Isra'. The second Caliph Umar (may Allah be pleased with him) is also said to have entered from here when he came to Masjid al-Aqsa. Today, the Moroccan Gate is the only access point for non-Muslims to enter the sanctuary.

Masjid al-Qibly

This structure is known as Masjid al-Qibly as it is located nearest to the 'Qiblah', the direction of prayer. The masjid was originally a prayer room built by Caliph Umar (may Allah be pleased with him) and was situated in the south-east corner. Masjid al-Qibly was modified several times with the present structure built in 1034 CE. The front is aligned directly towards the Ka'bah in Makkah.



Dome of the Rock

Also known as 'Qubbatus Saqqara'. This structure was built by Caliph Abd al-Malik from 688 to 691 CE and houses the sacred rock from which it is said the Prophet (peace and blessings of Allah be upon him) ascended to heaven with the angel Jibraeel (upon him be peace)

Throne of Sulaiman (upon him be peace)

This building is located where it is believed Prophet Sulaiman (upon him be peace) passed away. It currently functions as a girls school.

Dome of the Chain

This miniature version of the Dome of the Rock was also built by Caliph Abd al-Malik. It marks the exact centre point of Masjid al-Aqsa.

The Golden Gate

This is where Christians believe Isa (upon him be peace) will enter from in his second coming. Imam Ghazali is said to have written part of 'Ihya Ulum ad-Din' while residing above this gate. The gate was sealed in the 7th century.

Bab-ur-Rahmah cemetery

This is a Muslim cemetery outside the eastern wall. It contains the graves of two sahabah, Ubadah bin Samit and Shaddad bin Aus (may Allah be pleased with them)

usallah Marwani

s vast underground area, below the paved urtyard, was constructed by the Umayyads in 8th century and has recently been renovated. e Prophet Isa (upon him be peace) is said to ve been brought up here in his infancy by his ther Maryam (upon her be peace)

اسلامك جي بي اس
ISLAMIC GPS

ISLAMICLANDMARKS.com

Masjid al-Qibly

The structure with the silver/ grey dome at the front of Masjid al-Aqsa is known as Masjid al-Qibly as it is located nearest to the Qiblah, the direction of prayer. The front of Masjid al-Aqsa is aligned directly towards the Ka'bah in Makkah.

- It is important to note that the virtue of praying in Masjid al-Aqsa is not restricted to praying inside Masjid al-Qibly but for praying anywhere inside the Masjid al-Aqsa compound. Abu Darda (رَضِىَ اللهُ عَنْهُ) relates that the Prophet (ﷺ) said, "A prayer in Makkah is worth 100,000 times, a prayer in my Masjid (Madinah) is worth 1,000 times, and a prayer in al-Aqsa is worth 500 times more than anywhere else". [Al-Tabarani, al-Bayhaqi and al-Suyuti]

- The event of the night journey to Jerusalem is mentioned in Surah al-Isra (also known as Surah Bani- Israeel) in the Quran: "Glory be to the One who took His Slave for a journey by night from the Sacred Mosque to the furthest Mosque, whose precincts we have blessed". [17:1]

- When Umar (رَضِىَ اللهُ عَنْهُ) entered the al-Aqsa sanctuary in 638 CE he was shocked to find it covered with rubbish as the Romans had been using the area as a rubbish tip. The Caliph knelt down immediately and with his own hands began to clear the area. When the Muslims saw what he was doing, they followed suit and soon the whole area was cleansed. They then walked further, near to the niche of Dawud (عَلَيْهِ السَّلامُ), and offered two rak'ah prayers in the first of which Umar (رَضِىَ اللهُ عَنْهُ) recited Surah Sa'd (38) and in the second of which he recited Surat al-Isra (17), containing reference to the Isra' and Mi'raj.

- Then he asked Ka'b al-Ahbar (a former Jewish rabbi who had embraced Islam), "Where should I build the mihrab (prayer niche)?", "Behind the Rock," replied Ka'b, "so that you will offer it behind the two qiblahs," i.e. the qiblah of Musa and the qiblah of Muhammad. Umar (رَضِىَ اِللهُ عَنْهُ) said to Ka'b, "You speak like the Jews. We will build the niche in front of the Rock. The entire site is part of the mosque. Therefore, our niche should be in the best part, which is in the front portion."

- Umar (رَضِىَ اللهُ عَنْهُ) thereafter commissioned the construction of a wooden mosque (which could accommodate 3,000 worshippers) on the southern end of the compound where the present Qibly masjid stands. By doing so he returned the sanctuary to the purity of its past worship, which had been abandoned both by Christianity and Judaism.

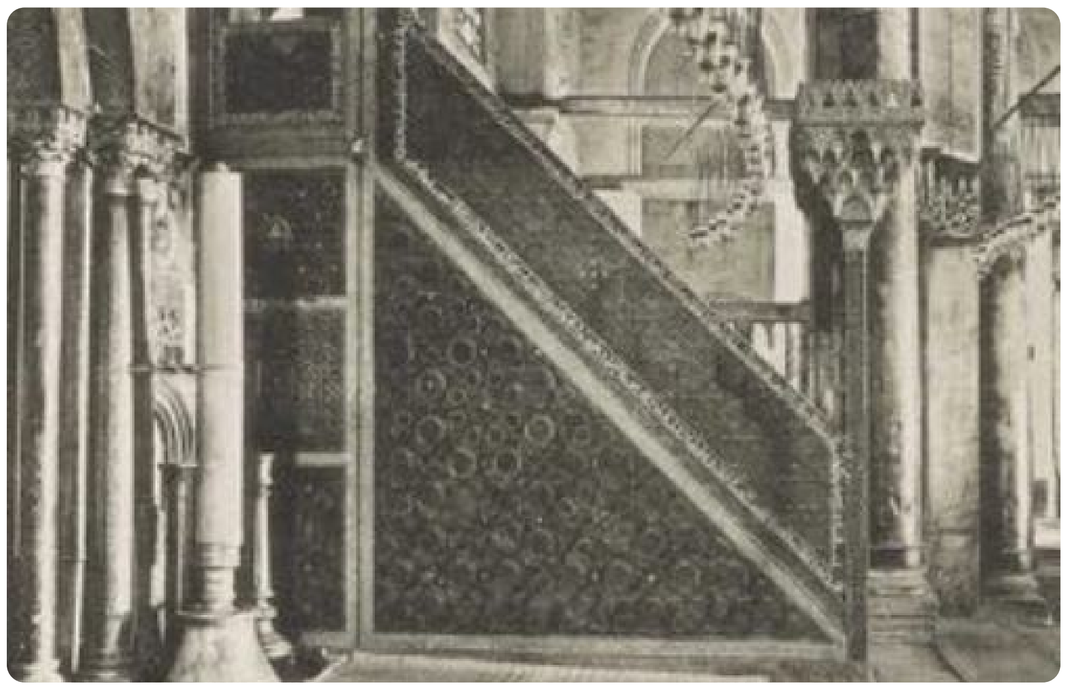
- Several earthquakes through the centuries severly damaged the mosque, necessitating complete renovations. The construction of the current building was done by the Umayyad Caliphs Malik bin Marwan and his son, Walid bin Abdul Malik. When the Crusaders occupied Masjid al-Aqsa, they converted this building as their headquarters. It was renovated again by Salahuddin Ayyubi after he reconquered Jerusalem and returned to its former state.

Mihrab and mimbar of Masjid al-Aqsa

This marble structure is the mihrab (prayer niche) of the Qibly mosque which is at the front of Masjid al- Aqsa. The mimbar (pulpit) on the right was donated by the Jordanian government after the original was destroyed in a fire in 1969.

- When the Crusaders captured Jerusalem in 1099 CE, Masjid al-Aqsa was desecrated. Pigs were installed in the mihrab and a church was erected in place of one of it's oratories. Imad Eddin (Salahuddin's biographer) speaks of the mihrab of the mosque being full of pigs and excrement.
- In around 1119 CE, King Baldwin II of Jerusalem granted one wing to the newly formed Knights Templar order and the building became their headquarters.
- The original mimbar, considered one of the most beautiful in the world, was made of over 10,000 interlocking pieces of Cedar and other wood, ivory and mother of pearl affixed without a drop of glue or a single nail. It was commissioned by the Sultan Nur ad-Din Zengi, with the intention of installing it in Masjid al-Aqsa after reconquering it from the Crusaders.
- However, the Sultan died before Jerusalem was liberated but it was brought from Allepo in Syria by Salahuddin Ayyubi after his conquest in 1187 CE. Masjid al-Aqsa was filled for Jumma prayers for the first time in 88 years, people wept with emotion as the Qadi of Jerusalem, Muhyi ad-Din al-Qurashi mounted the new pulpit.
- The mimbar was destroyed by a fire started by a fanatical Zionist in 1969. In 2007, the Jordanian government donated a replica which stands in its place today.

The destruction caused by the fire (left) and the original mimbar (right)



Masjid Umar in Masjid al-Qibly

This small room, in the far left corner of Masjid Qibly is known as Masjid Umar, in honour of the Caliph Umar (رَضِيَ اللهُ عَنْهُ) who visited Jerusalem in 638 CE.

- In the time of Umar (رَضِيَ اللهُ عَنْهُ), the Muslim armies had liberated most of ash-Sham, which today comprises Syria, Jordan, Lebanon and Palestine. They had reached the gates of Jerusalem and were poised to take the city. The Christian inhabitants barricaded themselves and demanded that they would only surrender if the Caliph, who was in Madinah, came and took the keys to the city. Although the Muslim army was powerful enough to have taken over the city by force, they wished to minimise casualties and obliged with the Christians' request.
- Accordingly, Umar (travelled from Madinah to Jerusalem where Sophronius, the Christian Patriarch of Jerusalem, offered him the 'keys' to the city. Umar (رَضِيَ اللّٰهُ عَنْهُ) entered the city of Jerusalem on foot with no bloodshed or harassment of the inhabitants.
- Once in the city, he asked Sophronius to take him to the al-Aqsa sanctuary. When they reached there, Umar (رَضِيَ اللّٰهُ عَنْهُ) was shocked to find it covered with rubbish as the Romans were using the area as a rubbish tip. Umar (رَضِيَ اللّٰهُ عَنْهُ) immediately knelt down and with his own hands began to clear the area. When the companions saw this, they followed suit and soon the whole area was cleared.
- The small room shown above is believed to be the area where Umar (رَضِيَ اللّٰهُ عَنْهُ) started clearing away the rubbish (the actual space will have been below this ground level). It was in his honour that this small room was built by previous Muslim rulers and named Masjid Umar. Today, part of the mosque is used as an emergency clinic.

View of the mehrab

Underneath Masjid al-Aqsa

This is a view underneath the Qibly mosque in the Masjid al- Aqsa platform. The stone pillars are believed by some to have been erected by jinnat in the time of Prophet Sulaiman (عَلَيْهِ السَّلامُ)

- In Surah Saba' of the Quran Allah (ﷻ) mentions: "There were jinn that worked under his supervision by the leave of his Lord, and if any of them deviated from Our command, We made him taste of the Penalty of Blazing Fire. They worked for him as he desired, (making) arches, statues, basins as large as reservoirs, and (cooking) cauldrons fived (in their places): 'Work, family of Dawud, with thanks! But few of My slaves are grateful!" [34:12–13]
- There is an adjacent room which contains a grille through which you can see the floor below where oil was burnt to heat the mosque. Maymunah bint Sa'd (رَضِيَ اللهُ عَنْهُ) relates that she asked the Prophet (ﷺ), "O Prophet (ﷺ)! Inform us about Bayt al-Maqdis". He said, "Visit it for prayer". She further asked, "If one of us cannot visit it, what shall we do?" He (ﷺ) said, "If you cannot go for prayer then send some oil to be used in its lamps; whosoever gives oil for its lamps, it will be as if he has prayed in it". [Imam Ahmad, Ibn Majah, Sunan Abu Dawud and al-Tabarani]
- Jewish tradition holds that the site upon which Masjid al-Aqsa was constructed originally housed the Temple of Jerusalem. The destruction of the First Temple, known as the Temple of Solomon, is attributed to the Babylonians in 587 BCE., and there are no physical remains attesting to its presence or structure. Building of the Second Temple began during the rule of the Persian king Cyrus the Great, but this temple was destroyed by the Roman Emperor (then General) Titus in 70 CE. All that remains of it is the Western Wall, which is thought to be a remnant of this second temple's platform.

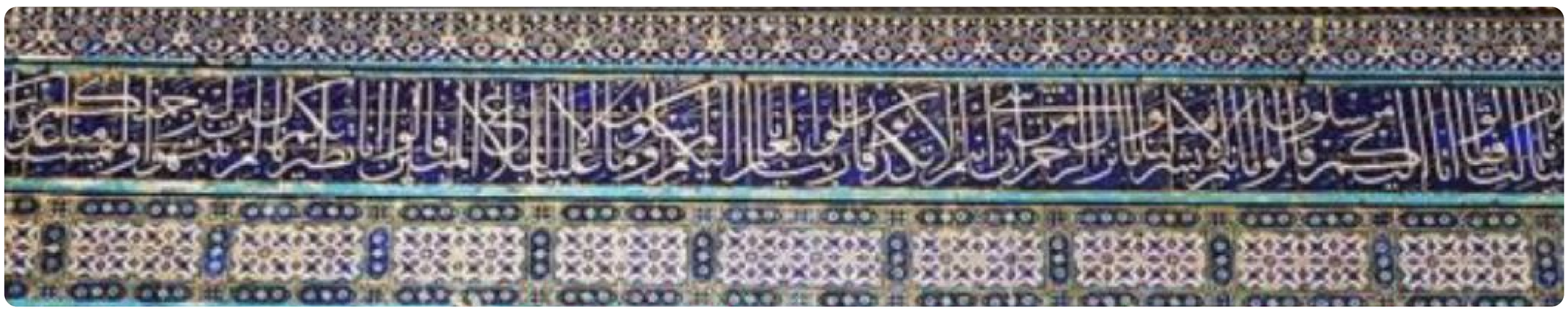
Entrance to the library

The Dome of the Rock (Qubbatus Saqqara)

The Dome of the Rock is often mistakenly referred to as the al- Aqsa mosque but is actually part of Masjid al-Aqsa. This structure was built by Caliph Abd al-Malik from 688 to 691 CE and houses the sacred rock from which it is said the Prophet (ﷺ) ascended to heaven (Mi'raj) after the night journey to Jerusalem (Isra').

- The octagon shaped building was the cutting edge of design at the time, built on a marble base with the remainder being made out of wood rather than stone. Four of the eight sides have doors and there are seven windows on each side. The dome itself is 25 meters high and covered with gold. The interior is decorated with mosaic, marble and verses from the Quran. The architecture is regarded as a masterpiece due to the mathematical rhythm of its proportions. For example, each of the outer walls is 67 feet long, which is exactly the same as the dome's diameter and which is also the height from base to the drum.
- When the Crusaders took over Jerusalem, the Dome of the Rock mosque was re-named Templum Domini and had a cross placed on top of the golden dome. The rock inside was covered to make an altar and the Quranic inscriptions were covered with Latin texts. The Qibly mosque was re-named Templum Solomonis. This kingdom was to last 87 years, during which time neither Jew nor Muslim was allowed to dwell within the walls of the city.

Close-up detail of the Dome of the Rock



- Ibn Kathir (Allah show mercy on him) writes in his book Kamil at-Tawarikh (The Perfect History) of the scene when the Muslims recaptured Jerusalem from the Crusaders: "...At the top of the cupola of the Dome of the Rock there was a great gilded cross. When the Muslims entered the city on the Friday, some of them climbed the top of the cupola to take down the cross.....a great cry went up from the city and from outside the walls, the Muslims crying 'Allahu-akbar' in their joy, the Franks groaning in consternation and grief. So loud and piercing was the cry that the earth shook....Salahuddin ordered that the shrines should be restored to their original state. The Templars had built their living quarters against al-Aqsa, with storerooms and latrines...This was all restored to its former state. The Sultan ordered that the Dome of the Rock should be cleansed of all pollution, and this was done...".

- The beautiful external tile work which can be seen today was commissioned by Sulayman II Qanuni (the Lawgiver), known throughout Europe as Sulayman the Magnificent. With the incomparable skills of Persian master ceramicists, 40,000 tiles were fired and put into place, crowned by the inscription of Surah Yasin, the 36th chapter and regarded as the heart of the Quran.

- Inside the Dome, the major Quranic inscription over the arches of the inner arcade is addressed to the "Followers of the Gospel", i.e. Christians, denying the shocking notion that God had sired a son. It warns them against inaccurate and dangerous statements about God (in Surah An-Nisa): "O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a Messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" – Cease! (it is) better for you! – Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender." [4:171]

Interior view of the Dome

- The great golden dome that crowns the Dome of the Rock was originally made of gold, but was replaced with copper and then aluminum. The aluminum is now covered with gold leaf, a donation from the late King Hussein of Jordan. The dome is topped by a full moon decoration which is aligned so that if you could look through it, you would be looking straight towards Makkah.

- Jews and Christians believe this is the place where the Prophet Ebrahim (عَلَيْهِ السَّلامُ) was prepared to sacrifice his son Ishaq (عَلَيْهِ السَّلامُ) after seeing a dream indicating for him to do so. This is a fundamental difference to the Muslim belief that it was actually his elder son Ismail (عَلَيْهِ السَّلامُ) who he was prepared to sacrifice and that this happened in Mina, Saudi Arabia.

- Orthodox Jews believe the Dome of the Rock to be the centre of the world.

Interior of the Dome of the Rock

This rock is believed to be the place from where the Prophet (ﷺ) ascended to heaven (mi'raj) during his night journey to Jerusalem. It is the opinion of some scholars that the angel Israfeel (عَلَيْهِ السَّلامُ) will blow the soor (trumpet) from this place to herald the Day of Judgement.

- When the Crusaders took over the site they covered the Rock with a marble facing to make an alter and choir, and the interior Quranic inscriptions were covered with Latin texts, all aimed to blot out Muslim presence. Salahuddin Ayyubi had the building restored after the Muslims reconquered it.

- Jews and Christians believe this is the place where the Prophet Ebrahim (عَلَيْهِ السَّلامُ) was prepared to sacrifice his son Ishaq (عَلَيْهِ السَّلامُ) after seeing a dream indicating for him to do so. This is a fundamental difference to the Muslim belief that it was actually his elder son Ismail (عَلَيْهِ السَّلامُ) who he was prepared to sacrifice and that this happened in Mina, Saudi Arabia.

- Inside the Dome, the major Quranic inscription over the arches of the inner arcade is addressed to the 'Followers of the Gospel', i.e. Christians, denying the shocking notion that God had sired a son. It warns them against inaccurate and dangerous statements about God (in Surah An-Nisa): "O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a Messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" – Cease! (it is) better for you! – Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender." [4:171]

- The rock is approximately 18m in length and 8m wide. It is possible that it was used as the qiblah
(direction of prayer) when people prayed towards Masjid al-Aqsa.

Characteristics of the interior of the Dome of the Rock

- There are eight main pillars holding up the building, akin to the eight angels holding up the throne of Allah (ﷻ) as mentioned in Surah al-Haqqah [69:17].
- Ayatul Kursi [2:255], meaning the 'Verse of the Throne' is written in the interior of the dome.
- There are four pillars around the neck of the dome, representing the four seasons in the year.
- There are 12 columns around the neck of the dome, representing the 12 months in the year.
- There are 52 windows around the building, representing the 52 weeks in the year.
- There are seven mehrabs in the building, representing the seven days of the week.
- Five columns can be seen from any entrance, representing the five salahs prayed in the day.

Cave inside the Dome of the Rock

This is the small, naturally created cave inside the Dome of the Rock. The small mehrab on the left shows the direction of the Qiblah (i.e. the direction of Makkah).

- This cave has been called 'The Well of Souls' (Arabic: Bir el-Arweh) as some believe this is where the souls of the dead gather to wait for the event of Judgement Day. However, this is a myth as is the notion that the rock above it is floating without any support.

Entrance to the cave

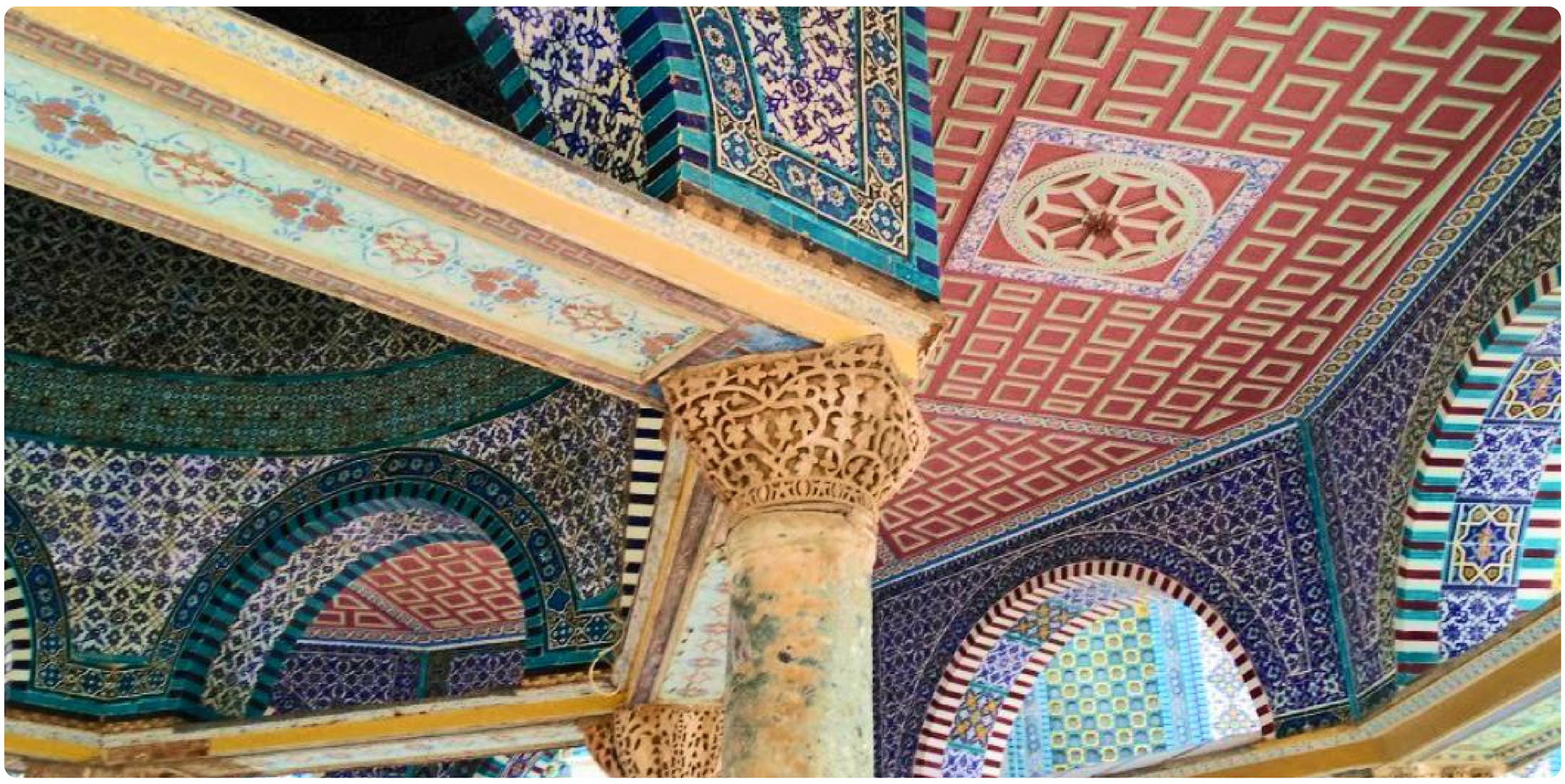
Umayyad mehrab installed in the cave

Dome of the Chain

The Dome of the Chain is located to the east of the Dome of the Rock and marks the exact centre of Masjid al-Aqsa.

- The Dome of the Chain was built by the Umayyad Caliph Abdul Malik bin Marwan in 691 CE. It is also known as Qubbat al-Silsillah.
- It is one of the oldest structures in the Masjid al-Aqsa compound. It's exact purpose isn't clear, some have suggested it was used as a treasury or as prototype for the Dome of the Rock.
- When the Crusaders invaded in 1099 CE, they transformed the building into a chapel dedicated to St. James. It was returned back to the Muslims when Salahuddin Ayyubi liberated Jerusalem in 1187 CE.
- The Dome of the Chain was renovated by the Mamluk sultan Baybars. In 1561 CE, under the Ottoman sultan Sulayman the Magnificent, the tiles of the mihrab were glazed and later in 1760 CE, more tile work was done.

Decoration detail in the Dome of the Chain



Dome of the Prophet

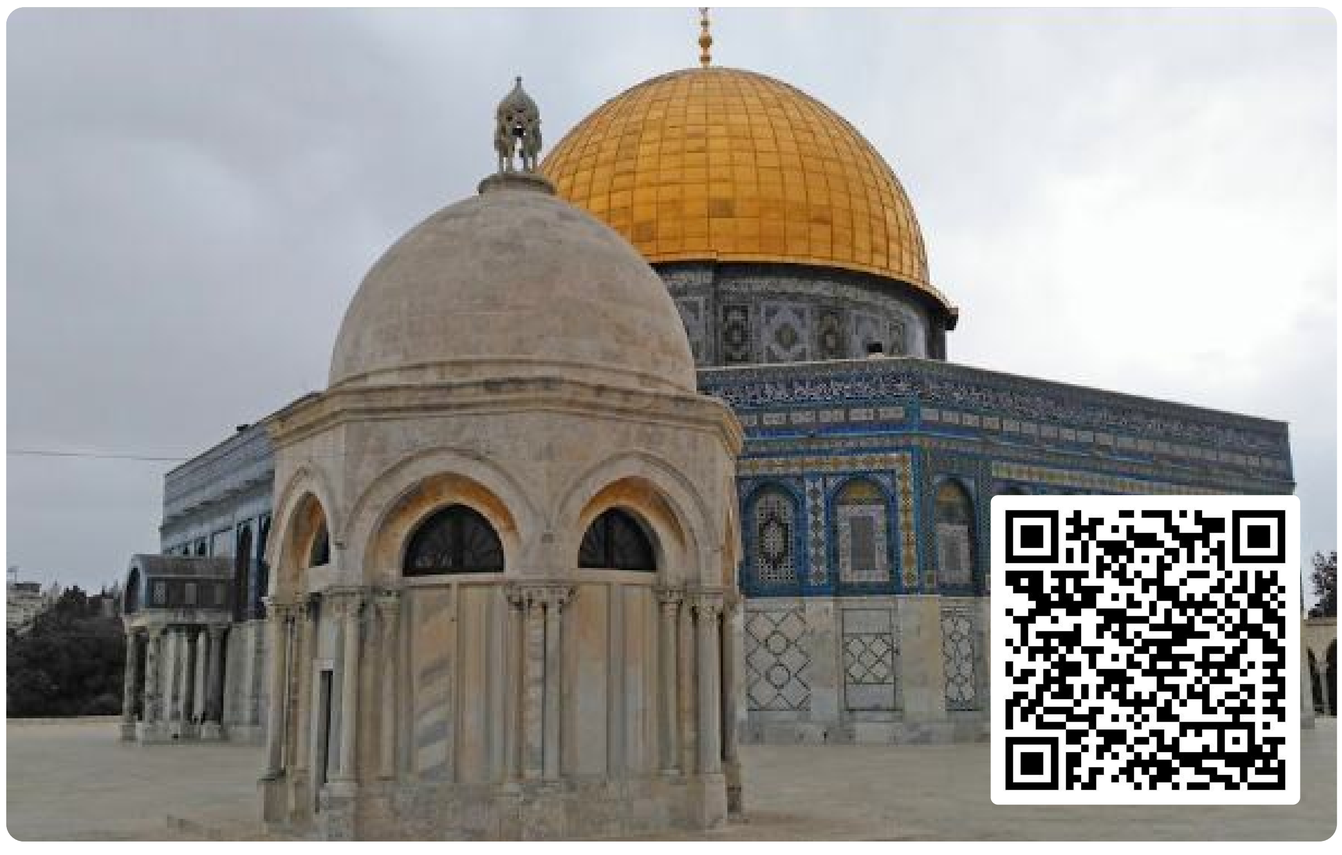
The Dome of the Prophet is anoctagonal dome structure located northwest of the Dome of the Rock. It is commonly believed to mark thespot from where the Prophet (ﷺ) led all the prophets in prayer during the night of Isra' and Me'raj.

- In 1538 AD (945 AH), Mohammad Bek, the governor of Gaza and Jerusalem during the Ottoman Sultan Sulayman the Magnificent's reign had a prayer niche built in this location.
- The Ottoman Sultan Abdul Al-Majid later ordered the building of an octagonal dome that is based on eight marble columns over the niche.
- It should be noted that despite this structure, there are no authentic sources which point to the accurate location of where the Prophet (ﷺ) led the salah of all the previous prophets. And Allah (ﷻ) knows best.

The prayer niche in the Dome of the Prophet

Dome of the Ascension

The Dome of the Ascension (Mi'raj) is behind the Dome of the Prophet and was built to commemorate the ascension to heaven of the Prophet (ﷺ)



- The structure is a small octagonal dome based on 30 marble columns. The open space between the columns was later sealed using marble slabs. The dome has a niche pointing towards the Qiblah, and its main entrance is located on its northern side. What makes the dome stand out is the smaller dome on top of it that looks like a crown.
- The dome's accurate year of construction and its founder's name remain unknown but it was renovated by Prince Ezz Ad-Din Ottoman bin Al Az-Zanjabily, the Governor of Jerusalem, during the Ayoubi King Al-Adel's reign in 1200 AD (597 AH).
- Thelt is often claimed that this structure represents the true place from where the Prophet (ﷺ) ascended to the heavens. However, there is no authentic source to back this claim. And Allah (ﷻ) knows best.

The Dome of the Ascension with the Dome of the Prophet on the left:

Moroccan Gate (Bab al-Magharib)

This gate, along the western wall of Masjid al-Aqsa, is known as the Moroccan Gate. It was named after the residents in the adjacentneighbourhood, who after the conquest by Salahuddin Ayyubi had come to live in Jerusalem from Morocco. The gate is also known as the 'Gate of the Moors'.

- The Moroccan Gate is actually built on top of another gate from the Herodian period known as Barclay's Gate. Over the years, the ground level outside this initial gate rose several meters until it was eventually walled up in the 10th century.
- It is likely that the Prophet (ﷺ) entered Masjid al-Aqsa via the Barclay's Gate when he visited Jerusalem during the night journey.
- During the 12th century (or perhaps later), a new gate was created at the new ground level and named the Moroccan Gate. It led out to the area in front of the Western Wall which at the time was occupied by settlers from north Africa. This area was destroyed by the Israelis after the 1967 war and the inhabitants made into refugees.
- There is currently a wooden ramp (see below) that gives direct access from the Western Wall area to the Moroccan Gate. This is the only place from where non-Muslims can get access into Masjid al-Aqsa. Currently, it's increasingly being used by Jewish settlers to enter Masjid al-Aqsa.

The ramp outside leading to the Moroccan Gate

Masjid al-Buraq

This small structure, on the south-west corner of the al-Aqsa compound is believed to be the place where the Prophet Muhammad (ﷺ) tied the Buraq, the riding animal upon which he rode during the Night of Ascension.

- It is narrated on the authority of Anas bin Malik (رَضِيَ اللهُ عَنْهُ) that the Prophet (ﷺ) said, "I was brought al-Buraq who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to Bayt al-Maqdis. I tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Jibraeel brought me a vessel of wine and a vessel of milk. I chose the milk, and Jibraeel said: You have chosen the natural thing."

- "Then he took me to heaven. Jibraeel then asked the (gate of heaven) to be opened and he was asked whohe was. He replied: Jibraeel. He was again asked: Who is with you? Jibraeel said: Muhammad (ﷺ). It was said: Has he been sent for? Jibraeel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam (عَلَيْهِ السَّلَامُ). He welcomed me and prayed for my good."

- "Then we ascended to the second heaven. Jibraeel asked for the door of heaven to be opened, and he was asked who he was. He answered: Jibraeel; and was again asked: Who is with you? He replied: Muhammad (ﷺ). It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened. When I entered 'Isa bin Maryam and Yahya bin Zakarriyah (عَلَيْهِ السَّلَامُ), cousins from the maternal side, welcomed me and prayed for my good."

- “Then I was taken to the third heaven and Jibraeel asked for the opening (of the door). He was asked: Who are you? He replied: Jibraeel. He was (again) asked: Who is with you? He replied Muhammad (ﷺ). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (عَلَيْهِ السَّلامُ) who had been given half of (world) beauty. He welcomed me and prayed for my well-being.”

- “Then he ascended with us to the fourth heaven. Jibraeel asked for the (gate) to be opened, and it was said: Who is he? He replied: Jibraeel. It was (again) said: Who is with you? He said: Muhammad (ﷺ). It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris (عَلَيْهِ السَّلامُ) was there. He welcomed me and prayed for my well-being.” (About him) Allah, the Exalted and the Glorious, has said:” We elevated him (Idris) to the exalted position” [19: 57].

- “Then he ascended with us to the fifth heaven and Jibraeel asked for the (gate) to be opened. It was said: Who is he? He replied Jibraeel. It was (again) said: Who is with thee? He replied: Muhammad (ﷺ). It was said Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (عَلَيْهِ السَّلامُ). He welcomed me prayed for my well-being.”

- “Then I was taken to the sixth heaven. Jibraeel asked for the door to be opened. It was said: Who is he? He replied: Jibraeel. It was said: Who is with thee? He replied: Muhammad (ﷺ). It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (عَلَيْهِ السَّلامُ)He welcomed me and prayed for my well-being.”

- “Then I was taken up to the seventh heaven. Jibraeel asked the (gate) to be opened. It was said: Who is he? He said: Jibraeel. It was said. Who is with thee? He replied: Muhammad (ﷺ). It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ebrahim (عَلَيْهِ السَّلامُ) reclining against the Bait-ul-Ma’mur and there enter into it 70,000 angels every day, never to visit (this place) again.”

- “Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty.”

- “Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Musa (عَلَيْهِ السَّلامُ) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden as I have put to test the Children of Israel and tried them (and found them too weak to bear such a heavy burden).”

- The Prophet (ﷺ) said: “I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Musa (عَلَيْهِ السَّلامُ) and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord, Blessed and Exalted and Musa (عَلَيْهِ السَّلامُ), till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Musa (عَلَيْهِ السَّلامُ) and informed him, he said: Go back to thy lord and ask Him to make things lighter. Upon this the Messenger of Allah (ﷻ) remarked: I returned to my Lord until I felt ashamed before Him.”

The interior of Masjid al-Buraq, the ring on the right symbolises the approximate area where the Prophet (ﷺ) tied the Buraq.

Buraq wall (Western/Wailing wall)

This wall, referred to as the 'Wailing Wall' or the 'Western Wall' is sacred place for Jews who believe it to be the only surviving structure of the Herodian temple. For Muslims it is known as the Buraq Wall, for on the other side is where the Prophet (ﷺ) tied the Buraq.

- The area which the current plaza occupies used to be residential housing called the Maghribi (Moroccan) Quarter. It was endowed by Al-Afdal, the brother of Salahuddin Ayyubi so that aid and services could be provided for North African pilgrims and the poor; he also built a madrasah (seminary) where the fiqh (jurisprudence) of the Maliki school of thought could be taught and studied. During the Mamluk period, madaris (seminaries) had been built all along this wall, except for a stretch of about 22 meters between the Street of the Chain (Tariq al-Silsila) and the Maghribi Gate. This early photo shows the structures that used to exist in front of the wall, this included a mosque (circled) from the time of Salahuddin.

Overhead photo of the Maghribi Quarter taken in 1931

- The Jewish community had never previously shown any particular interest in this portion of the wall. Though they consider it to be the only surviving remnant of the Second Temple, the Wall was never actually part of the Temple as such, but rather the western wall of a retaining structure built under Herod the Great to support the plaza above. In Herod's day, the place had been a part of a shopping centre and had no religious significance.
- The wall consists of 45 stone courses, 28 of them above ground and 17 underground. The first seven visible layers are from the Herodian period. The next four courses, consisting of smaller plainly dressed stones, date from the Muslim Umayyad period (8th century). Above that are 17 courses of small stones from the Muslim Mamluk period (13–16th century).
- There are huge stones which make up the portion below the ground level. One particular stone (referred to as the Western Stone) ranks as one of the heaviest objects ever lifted by human beings without powered machinery. The stone has a length of 13.6 meters and an estimated width of between 3.5 and 4.5 meters. It is estimated to weigh 570 tons.
- The Romans destroyed Herod's Temple after the Jewish War in 70 CE and the few Jews that remained in the city after the war were banished from the region. Only the western wall of the Temple's inner sanctum was left standing, but over the centuries that followed, Jewish pilgrims in Jerusalem gathered for prayer on Temple Mount where possible, or on the Mount of Olives when not. The Western Wall became a permanent feature in Jewish tradition in around 1520 as the idea spread that Jewish people should not enter the Temple sanctuary itself because they were no longer able to attain the necessary degree of ritual purity. Jews began instead to gather in front of this wall to pray, and gradually traditions which had been associated with the western wall of the Temple's inner sanctum transferred themselves to this wall.
- The old city was given its definitive shape in the 16th century by Sulayman the Magnificent, who built the present day massive stone walls of the old city in 1537. It is said that he had a dream in which the Prophet Muhammad (ﷺ) commanded him to organize the defence of Jerusalem.

Photo taken in 1967 of the former space in front of the wall

- During the construction of the city wall, Sulayman issued an official edict permitting the Jews to have a place of prayer at the Western Wall. The famous Turkish architect Koca Sinan (who designed the Suleymaniye Mosque in Istanbul) is said to have designed the site, excavating downward to give the wall added height and building a wall parallel to it to separate it from the Maghribi Quarter, creating an alley about 3.5 metres wide (see photo below). In Jewish legend Sulayman was said to have helped clear the site himself and to have washed the wall with rose water to purify it, as Umar (رَضِيَ اللهُ عَنْهُ) and Salahuddin had done when they reconsecrated the Sanctuary. The Jews had previously used the Mount of Olives as their main site of public celebration.
- Under the terms of the Status Quo on holy sites, a decree fixed by decree of the Ottoman Sultan in 1757 and codified in more detail by a British government commission in 1922, the Wall is technically Muslim property, belonging to the Waqf, who also own the synagogue area in front of it. Jews however, have the right to stand on the pavement in front of it and pray.
- One of the first acts of the Israelis, upon taking over East Jerusalem during the 1967 war was to give the 619 Palestinian inhabitants of the Maghribi Quarter just a few hours to evacuate their homes. Then the bulldozers came in and destroyed this historic district. This act, in contravention of the Geneva Convention was done in order to create a plaza big enough to accommodate the thousands of pilgrims who were expected to flock to the Western Wall.
- The old city was given its definitive shape in the 16th century by Sulayman the Magnificent, who built the present day massive stone walls of the old city in 1537. It is said that he had a dream in which the Prophet Muhammad (ﷺ) commanded him to organize the defence of Jerusalem.
- Only 57m of the wall is visible from outside, the total length is actually 488m.

Spot where Sulaiman (رَضِيَ اللهُ عَنْهُ) passed away

The Dome of the Ascension (Mi'raj) is behind the Dome of the Prophet and was built to commemorate the ascension to heaven of the Prophet (ﷺ)

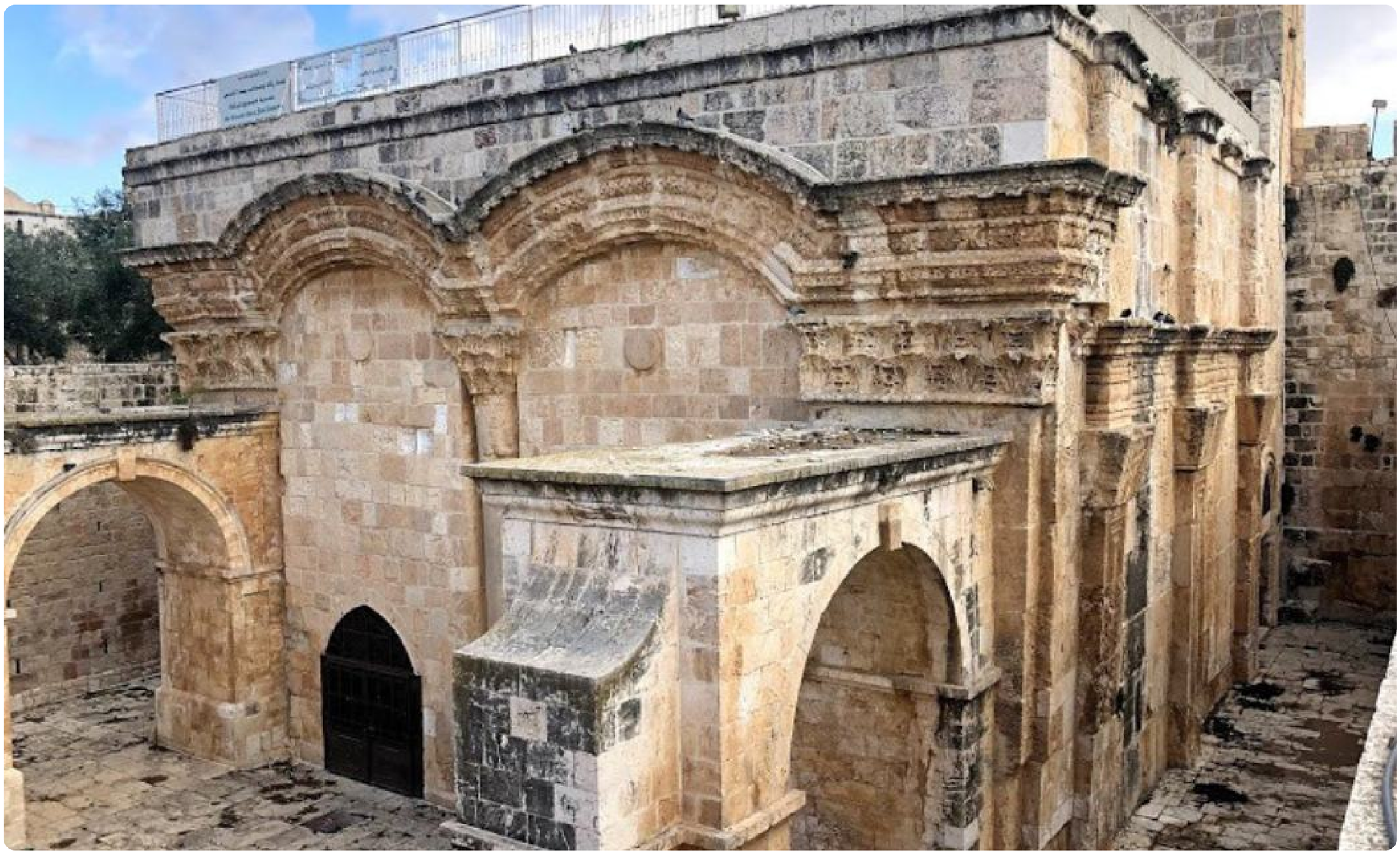
- Prophet Sulaiman (عَلَيْهِ السَّلامُ) ruled for 30 years, and his public work was largely carried out by the jinns. This was a punishment for their sin of making people believe that they were all-powerful, knew the unseen, and could foresee the future. As a prophet, Sulaiman (عَلَيْهِ السَّلامُ) had the duty to remove such false beliefs from them.
- Like his life, his death too was unusual; and Allah devised it as a means to teach the people that the domain of the world of the unseen including the future is known to Allah alone. Thus, even the death of Sulaiman (عَلَيْهِ السَّلامُ) served an important purpose.
- Sulaiman (عَلَيْهِ السَّلامُ) was sitting holding his staff, overseeing the jinns at work. He died sitting in this position. For a long time, no one was aware of his death, for he was seen sitting erect. (The explanations of the story of Sulaiman (عَلَيْهِ السَّلامُ) were adapted from the exegesis of the Quran by the Islamic scholar, Ibn Kathir).
- The jinns continued with their work, thinking that the king was watching over them. Days passed, and the king's death became known only when his supporting stick, eaten by termites gave way and the body fell down.
- Allah (ﷻ) makes mention in the Quran: "They worked for him as he desired, making arches, images, basins as large as reservoirs, and cooking cauldrons fixed in their places: "Work you, sons of David, with thanks!" But few of My servants are grateful. Then, when We decreed Solomon's death, nothing showed them his death except a little worm of the earth that kept slowly gnawing away at his staff: So when he fell down, the jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating penalty of their task." [34:13–14]

Residence of Imam al-Ghazali

This structure, on the eastern side of the al-Aqsa platform is where the famous Islamic scholar Imam al- Ghazali (Allah show mercy on him) stayed in Jerusalem.

- Imam al-Ghazali (Allah show mercy on him) wrote part of one of his most famous work Ihya' Ulum al- Din or Ihya'u Ulumiddin (The Revival of Religious Sciences) while residing here.
- The Golden Gate is on the other side of this structure.

Close-up of where Imam Ghazali stayed



The Golden Gate (Bab ad-Dhahabi)

The Golden Gate (also known as Bab ad-Dhahabi) is an ancient historical stone door carved inside Masjid al-Aqsa's eastern wall. It has been walled up since medieval times.

- Madinah is 210 miles (340 km) north of Makkah. At the time of the Prophet (ﷺ) it was approximately the size of the present masjid and the surrounding white tiled area.
- It consists of two gates, one the south (Ar-Rahma – "The Mercy") and one to the north (At-Tawbah – "The Repentance"). The Mercy Gate was named after the Mercy (ar-Rahmah) graveyard, located in front of it, which contains the graves of two companions of the Prophet (ﷺ), Ubadah-bin-Samit and Shaddad-bin-Aus (رَضِيَ اللهُ عَنْهُ).
- Imam al-Ghazali is thought to have written part of his 'Revival of the Religious Sciences (Ihya' Uloom ad-Din) while sitting and teaching above these gates.
- The gate was closed by the Muslims in 810 CE but reopened in 1102 CE after the Crusaders conquered Jerusalem. It was walled up by Salahuddin Ayyubi after regaining Jerusalem in 1187 CE, probably for defensive reasons. The Ottoman sultan Sulayman the Magnificent rebuilt it together with the city walls, but walled it up in 1541 CE, and it has stayed that way till today.
- Christians believe that Isa (عَلَيْهِ السَّلامُ) [Jesus], will enter through this gate on his second coming.

The Bab ar-Rahmah cemetery in front of the Golden Gate

Marwan-e-Masjid

This praying area, which is underground and on the southeast side of the al-Aqsa compound is the Marwan-e-Masjid and has recently been restored. When the Crusaders had control of the mosque they used to use this area as stables or their horses and it became known as Solomon's stables.

- Although known traditionally as 'Solomon's stables', the original building is unlikely to date as far back as Prophet Sulaiman (عَلَيْهِ السَّلامُ) and can more plausibly be attributed to Herod the Great who substantially extended the Temple Mount platform during his reign.
- Holes can be seen on the base of many of the columns which were made by the Crusaders to thread rope to tie their horses. It is estimated that 400 horses were kept here at one time.
- Islamic tradition credits a caliph named Marwan I with transforming this area of the vaults into a series of usable rooms, rather than just going down to the bedrock directly, and regards the location as having originally been intended as a mosque (which is thus known as the Marwani mosque). In 1996, the Palestinian Waqf converted the area (which had from crusader times been mostly empty) into a modern mosque, capable of housing 7,000 people.
- Marwan-e-Masjid is also known as Musallah Marwani.

The tunnel that leads to the Marwan-e-Masjid

Chamber of Maryam (عَلَيْهِا السَّلامُ)

This small room, in the southeastern corner of Masjid al-Aqsa, is said to be where Maryam (عَلَيْهِا السَّلامُ) raised her son, the prophet Isa (عَلَيْهِ السَّلامُ) [Jesus]. However, it should be noted there isn't any authentic, reliable source for this.

- When Maryam (عَلَيْهِا السَّلامُ) was old enough to be able to reason, she was entrusted to the custodians of Masjid al-Aqsa. Each one of them expressed the desire to be the guardian of this special child. They eventually cast lots, and this noble task was entrusted to Maryam's maternal uncle, the prophet Zakariyya (عَلَيْهِ السَّلامُ).
- Maryam (عَلَيْهِ السَّلامُ) was allocated private chambers where she remained engaged in worship. When it was her turn to work at the sacred sanctuary, she carried out her duties diligently. Zakariyya (عَلَيْهِ السَّلامُ) would occasionally visit Maryam in her chambers to enquire about her well-being and her needs. Astonishingly, he would find outof- season fruits in her chambers. The Qur'an mentions: "Whenever Zakariyya went to visit her in her private chamber, he found that she had supplies. He asked: 'O Maryam, where do you get this from?' She said: 'It is from Allah; for Allah provides for whomever Allah will, beyond any accounting'".
- Sulaiman (عَلَيْهِ السَّلامُ) was sitting holding his staff, overseeing the jinns at work. He died sitting in this position. For a long time, no one was aware of his death, for he was seen sitting erect. (The explanations of the story of Sulaiman (عَلَيْهِ السَّلامُ) were adapted from the exegesis of the Quran by the Islamic scholar, Ibn Kathir).
- Maryam (عَلَيْهِا السَّلامُ) excelled others in worship. The Qur'an says that she was from the 'Qanitin' indicating that she would stand in worship for such long hours that her feet would swell.
- While Maryam (عَلَيْهِا السَّلامُ) was engaged in her devotion to the Lord, an angel came and visited her: "And the Angel said 'O Maryam, Allah has chosen you, and purified you, and chosen you over the women of all people's'". [3:42]. According to some interpreters of the Qur'an, this was the prelude to the miraculous conception and birth of Isa (عَلَيْهِ السَّلامُ).
- There is a chapter (surah) of the Qur'an entitled 'Maryam' which describes this miraculous conception in detail. The arrival of the angel in the form of a man, her conversations with him, and the realisation of this miraculous conception are captured by the Qur'an inimitable style: "And remember Maryam in the Book: when she withdrew from her people to a place in the east, and secluded herself from them. We sent her Our spirit, which appeared to her just like a man. She said: 'I seek refuge from you with the Compassionate One, if you are conscientious.' He replied: 'I am merely a Messenger from your Lord, sent to give you a sinless child.' She asked: 'How can I have a child, where no man has touched me and I have not been unchaste?' He responded: 'It will be so; your Lord says: 'It is easy for Me; and We intend to make him a sign for humankind, and a mercy from Us.' And so the matter is decided'."

Bab-ur-Rahmah cemetery

The Bab-ur-Rahmah cemetery is a historical cemetery located outside the eastern wall of Masjid alAqsa contains the tombs of two of the companions (Sahabah) of the Prophet (ﷺ) Ubadah-bin-Samit and Shaddadbin- Aus (رَضِيَ اللهُ عَنْهُ)

The tomb of Ubadah-bin Samit (رَضِيَ اللهُ عَنْهُ)

The tomb of Shaddad-bin-Aus (رَضِيَ اللهُ عَنْهُ)

Mosque of Umar (رَضِيَ اللهُ عَنْهُ)

This is the place where the Caliph Umar (رَضِيَ اللهُ عَنْهُ) prayed salah after the conquest of Jerusalem by the Muslims in 638 CE. It is opposite the Church of the Holy Sepulchre.

- The Patriarch of Jerusalem was showing Umar (رَضِيَ اللهُ عَنْهُ) around the Church of the Holy Sepulchre during which the time for salah occurred. The Patriarch offered a place for him to pray in the church but Umar (رَضِيَ اللهُ عَنْهُ) refused, explaining to the Patriarch, "Had I prayed inside the church, the Muslims coming after me would take possession of it, saying that I had prayed in it." Tradition has it that he picked up a stone, threw it outside and prayed at the spot it landed. The present Mosque of Umar (or Masjid-e-Umar) was built over this place by Salahuddin Ayyubi's son Afdhal Ali in 1193 CE.
- At the time when the Muslims first conquered Jerusalem, the Jews had long been banned from Jerusalem and the surrounding areas by the Christian rulers. Umar (رَضِيَ اللهُ عَنْهُ) agreed with Sophronius (the Patriarch of Jerusalem) that the Jews would not be permitted to reside but later revoked this arrangement. Umar (رَضِيَ اللهُ عَنْهُ) invited 70 Jewish families from Tiberias to settle in Jerusalem, allowing them to also build a synagogue.
- Several eminent Companions of the Prophet (ﷺ) also settled in Jerusalem, drawn by the holiness of the city. Ubadah-bin-Samit (رَضِيَ اللهُ عَنْهُ), became the first qadi (Islamic Judge) of Jerusalem.
- A copy of the Covenant which Umar (رَضِيَ اللهُ عَنْهُ) had drawn up giving assurances of safety to the (non-Muslim) people of Jerusalem is displayed outside the mosque.

Displayed Copy of the Covenant of Umar (رَضِيَ اللهُ عَنْهُ)

Khanqah of Salahuddin Ayyubi

This room, tucked away in the Muslim Quarter of the Old City is where the famous Muslim general Salahuddin Ayyubi stayed when he wanted seclusion and carry out voluntary (nafl) worship. It was built between 1187 and 1189 CE.

- Salahuddin Ayyubi's real name was Yusuf ibn Ayyub, the title of Salahuddin was given due to his extraordinary qualities means 'the Righteousness of the Faith'. He was born in Tikrit, in modern-day central Iraq, His family was of Kurdish background and ancestry, Between 1187 and 1189 CE Salahuddin Ayyubi took 50 Crusader castles and much of the Crusader kingdom. However, even his enemies thought him chivalrous and honourable. During the siege of Kerak castle he refused to bombard a tower in which a honeymoon couple were staying.
- His most famous victory was over the Crusaders in the Battle of Hattin in 1187 CE. This led three monthslater to the conquering of Jerusalem for the Muslims.
- Baha ad-Din, one of Salahuddin's officials wrote, "…Everyone who appeared before him was treated with honour, even an infidel … Once a Frankish prisoner was brought before him in whom the Sultan aroused such fear that the marks of terror and agitation were visible in his face. The interpreter asked him: 'What are you afraid of?' God inspired him to reply, 'At first I was afraid of seeing that face, but after seeing it and standing in his presence, I am sure that I shall see only good in it.' The Sultan was moved, pardoned him, and let him go free…"

- He and Richard (the Lionheart) grew to respect one another as military leaders. When Salahuddin heard that Richard had fallen ill in Ascalon, he sent peaches and pears to help restore him to health. He also sent packs of snow from Mount Hermann to cool the King's fever. At Arsuf, when Richard lost his horse, Salahuddin sent him two replacements. The Jewish philosopher Maimonides was one of his personal physicians. When Jerusalem was recaptured, Salahuddin invited the Jews, who had been excluded by the Crusaders to come back. Salahuddin died of a fever on March 4, 1193, in Damascus. Since Salahuddin had given most of his money away for charity, when they opened his treasury they found there was not enough money to pay for his funeral.

The entrance to the Khanqah building:

The entrance to the Khanqah building:

This is the entrance to the Church of St. Anne, a Roman Catholic church located near the Lions' Gate in the Muslim Quarter of the old city. According to Christian sources, this church is built over the place where Maryam (عَلَيْهِا السَّلامُ) the mother of Prophet Isa (عَلَيْهِ السَّلامُ) [Jesus] was born

- The church is named after Anne (Hannah), her mother, who lived here. Her father's name was Imran ibn Mathan. Her mother's full name was Hannah bint Faqudh. They were both very religious and held a high status in the eyes of Allah (جَلَّ جلالهُ). Hannah was deprived of a child until she reached old age.
- It so happened that once she was seated under the shade of a tree when she saw a bird feeding her little baby. She was moved by this sight, and wept supplicating to Allah (جَلَّ جلالهُ) for a child of her own. She vowed that if she were to be gifted with one, she would offer the child for the services of the sanctuary, Bayt al-Maqdis.
- She fell pregnant. Her husband, Imran, died before her delivery, therefore Maryam (عَلَيْهِا السَّلامُ) was born an orphan. Hannah took good care of her until she grew up, and to fulfill her oath, she offered her to the sanctuary.

- The normal custom was that only males were offered in the service of the Bayt al-Maqdis. However, Maryam (عَلَيْهِا السَّلامُ) was accepted. All the worshippers wanted to look after her but Prophet Zakariyya (عَلَيْهِ السَّلامُ) was chosen to be her guardian because he was her uncle.
- The present structure of the church was built by the Crusaders in 1140 AD. When the Muslims took over Jerusalem in 1189 AD the church was not destroyed but converted into a madressa (seminary) by Salahuddin Ayyubi called al-Madrasa as-Salahiyya. His name is in the Arabic inscription above the main entrance.

Crypt under the church where it is said Maryam (عَلَيْهِا السَّلامُ) was born:

Tomb of Maryam (عَلَيْهِا السَّلامُ)

Here is the tomb of Maryam (عَلَيْهِا السَّلامُ) [Mary], the mother of Isa (عَلَيْهِ السَّلامُ) [Jesus]. It is located in a church at the foot of the Mount of Olives, close to the old city of Jerusalem.

- In Islam, Maryam (عَلَيْهِا السَّلامُ) is venerated as a righteous woman and is the only woman mentioned by name in the Quran. The 19th surah of the Quran is named after her and she is mentioned more times in the Quran than in the entire New Testament.
- Maryam's (عَلَيْهِا السَّلامُ) story in the Quran, begins while she is still in her mother's womb. The mother of Mary said, "O my Lord! I do dedicate into Thee what is in my womb for Thy special service. So accept this of me for Thou hearest and knowest all things." [3:35]. When Mary was delivered, she said, "O my Lord! Behold! I am delivered of a female child!" [3:36]. She had expected her baby to be a boy who would grow up to be a scholar or religious leader. The verse continues, "...and God knew best what she brought forth — 'And no wise is the male like the female. I have named her Maryam, and I commend her and her offspring to Thy protection from Satan, the Rejected'".
- The Quran further mentions the qualities of Maryam (عَلَيْهِا السَّلامُ), declaring her (uniquely along with Isa a.s.) to be a "Sign of God to mankind" [23:50]; as one who "guarded her chastity" [66:20]; "an obedient one" [66:12]; "a Chosen One" [3:42]; "a Purified One" [3:42]; "a Truthful one" [5:75]; her child conceived through "a Word from God" [3:45]; and "exalted above all women of The Worlds/Universes".
- She remained unmarried and passed away long after Isa (عَلَيْهِ السَّلامُ) was raised to the heavens. Some Mufassireen have said that as unmarried women will be married in Jannah (Paradise) to the person of their choice, Maryam (عَلَيْهِا السَّلامُ) will marry our beloved Prophet Muhammad (ﷺ) in Jannah.
- The first tomb was cut in the hillside here in the 1st century CE. By the 5th century, an upper chapel had also been built. This was destroyed by the Persians in 614, rebuilt by the Crusaders but again destroyedby Salahuddin Ayyubi in 1187. He left the crypt, however, largely intact.
- In the south western wall beside the tomb is a mihrab (indicating the direction of Makkah) that was installed after the conquest of Jerusalem by Salahuddin Ayyubi.

Maqam of Prophet Dawud (عَلَيْهِ السَّلامُ)

This is believed to be the tomb of the Prophet Dawud (عَلَيْهِ السَّلامُ) who was the father of the Prophet Sulaiman (عَلَيْهِ السَّلامُ). Some historians believe that this is not his tomb but a 'maqam', to mark the place where he once stayed.

- Dawud (عَلَيْهِ السَّلامُ) is mentioned by name 16 times in the Holy Quran.
- Dawud (عَلَيْهِ السَّلامُ) ruled the Children of Israel [Banu Israil] for 40 years, seven years in Hebron (al-Khalil) and thirty-three in Jerusalem, which became known as the City of Dawud. This was the first time prophethood and kingship were embodied in one man.
- Dawud (عَلَيْهِ السَّلامُ) was the first person skilled in making armour from iron. Allah ( ) mentions in Surah Saba in the Holy Quran: "And certainly We gave Dawud bounty from Us (and said), 'O mountains! Repeat Our praises with him, and the birds you too'. And we softened for him iron, (saying) 'Make wide coats of mail, and measure well the links and do righteous deeds. Surely I am Seer of what you do."
- The Prophet (ﷺ) said, "The most loved Salat (prayer) in the sight of Allah is the Salat of Dawud and the most loved of Saum (fasting) in the sight of Allah is the Saum of Dawud. He used to sleep for the first half of the night and offer prayer for one-third of it and sleep (again) for one-sixth of it. And he used to observe fast on alternate days. And when he encountered an enemy he never fled." [Bukhari]
- Allah ( ) had given him a very sweet voice such as not had been given to anyone before. When he used to recite the Zabur (Psalms) human beings, jinn, birds and animals stood devotedly listening to him. The Quran mentions, "And We subjugated the mountains to praise Allah with him in the evening and the morning, and the birds gathered together; every one turned to Allah." [38:18–19]
- According to Jewish and Christian belief (ref: Who's Who in the Bible by Peter Calvocoressi), Dawud (عَلَيْهِ السَّلامُ) [David] committed adultery with Bathsheba, the wife of Uriah the Hittite. Bathsheba became pregnant and David sent for Uriah, who was with the Israelite army at the siege of Rabbah, so that he might lie with his wife and so conceal the identity of the child's father. Uriah refused to do so while his companions were in the field of battle and David sent him back to Joab, the commander, with a message instructing him to abandon Uriah on the battlefield, "that he may be struck down, and die." In Islam, Dawud (عَلَيْهِ السَّلامُ) is regarded as one of the great Prophets, to whom the Zabur (Psalms) were revealed by Allah (جَلَّ جلالهُ). The Islamic tradition includes many elements from the Jewish/Christian history of David, such as his battle with the giant Goliath, but completely rejects the Biblical portrayal of him as an adulterer and murderer.
- The tomb/maqam is located on Mount Zion. In 1429 CE, the Mamluk Sultan Barsbay had the tomb chamber converted into a mosque. Following the establishment of the State of Israel in 1948, it was converted into a synagogue.
- According to one report, Dawud (عَلَيْهِ السَّلامُ) died at the age of 70 in 970 CE.

Maqam of Salman Farsi (رَضِىَ اللهُ عَنْهُ)

This is the maqam of Salman Farsi (رَضِىَ اللهُ عَنْهُ), one of the most famous of the Companions of the Prophet (ﷺ) and a great example of a seeker of truth. It marks a place where he once stayed and is located on the Mount of Olives in Jerusalem.

- Salman Farsi (رَضِىَ اللهُ عَنْهُ) grew up in Isfahan in Persia into a very rich and respectable family. He was initially a devotee of Magian religion (fire worshippers). One day his father sent him to a village. On the wa he passed by a church from which he heard the Christians praying. He was astonished and said` to himself, “This is better than our religion”. He asked the Christians about the origins of their faith and was told that it was in ash-Sham (Greater Syria). Upon returning he narrated his experience to his father who became upset and imprisoned him in the house.

- He managed to escape and joined a caravan to Syria where he sought out the leading bishop, became a Christian and entered into his service in the church. He however, found the bishop to be corrupt and exposed his practises after the bishop’s death. The bishop was replaced by a pious man who was greatly devoted to worship day and night. After his death, Salman attached himself to various Christian religious figures, in Mosul, Nisibis and elsewhere. The last one had told him about the appearance of a Prophet in the land of the Arabs who would have a reputation for strict honesty, one who would accept a gift but would never consume charity (sadaqah) for himself. He would also have the seal of the Prophets on his back.

- Salman paid money to join a group of Arabs back to their homeland but was betrayed by them and sold into slavery to a Jew who in turn sold him again to another Jew of the Banu Quraiza. He was taken to Yathrib (Madinah) which he recognized to be the place where the awaited Prophet would come. He was put to work there, cultivating and taking care of the palm trees.

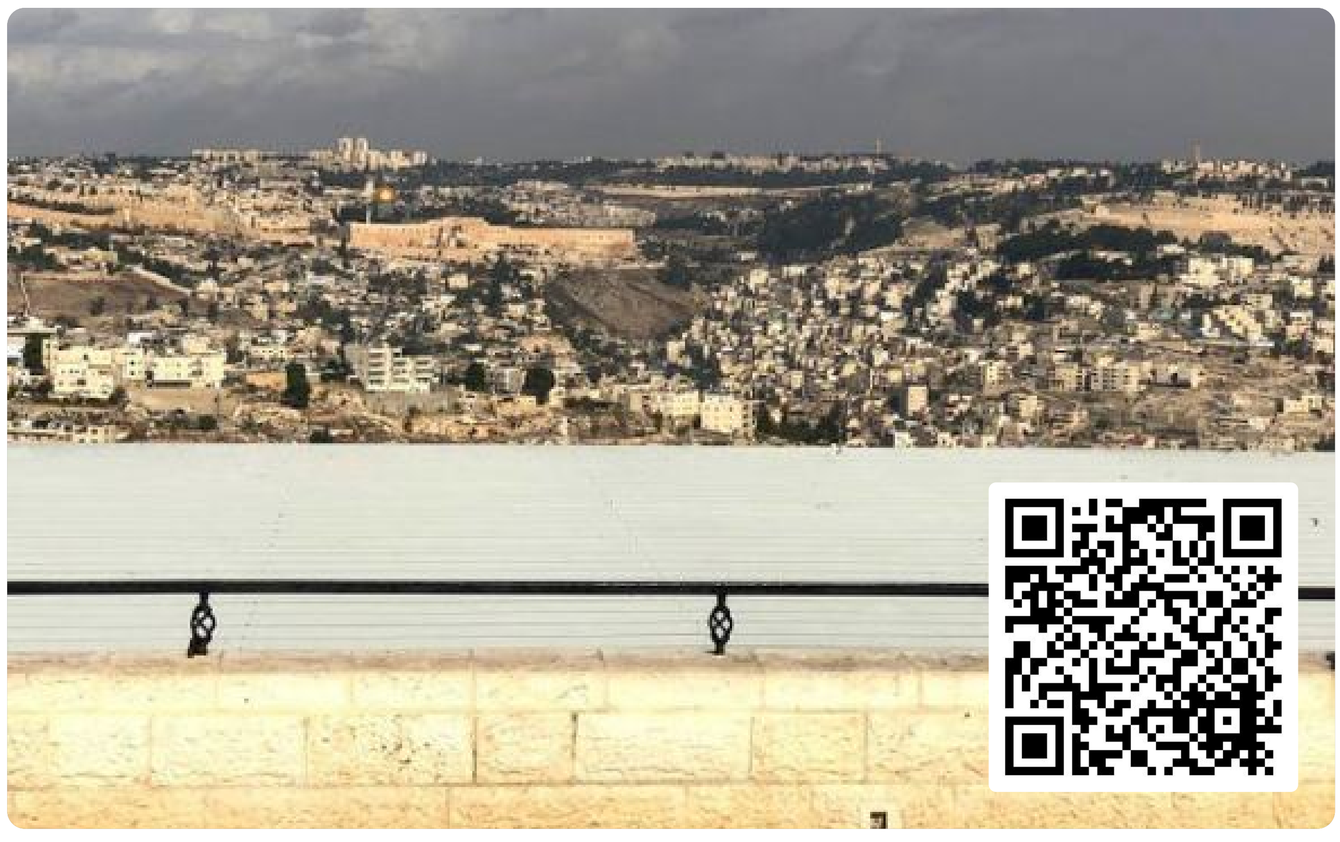
- One day Salman was on top of a palm tree when he heard someone talking with his master below about the emigration from Makkah of a man who claimed to be a Prophet. Salman was excited by the news and asked his master to tell him more but his master violently hit him and told him to get back to work.

- That evening Salman took some dates and went to Quba, where the Prophet (ﷺ) was staying and offered the dates as sadaqah. The Prophet ordered his companions to eat but he himself did not eat of it. Salman gathered some more dates and when the Prophet (ﷺ) left Quba for Madinah he went to him and said: “I noticed that you did not eat of the sadaqah I gave. This however is a gift for you.” Of this gift of dates, both he and his companions ate.

- Salman left and returned soon after where he found the Prophet (ﷺ) in al-Baqi. He greeted him and turned to see up his back. The Prophet (ﷺ), knowing what he wanted threw his garment over his shoulder and Salman saw the seal of the Prophets, exactly as it had been described to him. Salman kissed him and embraced Islam.

Jabal Mukabbir

This region, in south-eastern Jerusalem, is known as Jabal Mukabbir. According to local sources, it is named after the sahabi Umar (رَضِيَ اللّٰهُ عَنْهُ), the second caliph of Islam, who cried 'Allahu Akbar' at this site when he came to take the city.



- When the Muslims surrounded Jerusalem in 638 CE, the inhabitants said they would surrender the cityonly if the Muslim ruler himself – Umar, the second successor or 'Caliph' of the Prophet Muhammad (ﷺ), came to them. So Umar (رَضِيَ اللهُ عَنْهُ) travelled by camel (or according to other reports, a donkey) from Damascus, Syria to Jerusalem in the Holy Land. As he approached the city, his servant became weary, so he ordered his servant to ride the steed while he walked it by the reins.
- When they entered Jerusalem (records indicate it very well could have been Easter), the people of the city mistook the servant for the Caliph. When corrected, they couldn't believe that this man in tattered and dirty clothes, leading on foot his servant who rode his steed, was the ruler of this new people who were conquering the Persian and Roman Empires, the greatest empires the world had ever seen, with such speed that had never been seen before.

- St. Sophronius, Christian Patriarch of Jerusalem, greeted Umar (رَضِيَ اللهُ عَنْهُ) with a set of fresh regal clothes and insisted he wear them instead of the dirty rags he was wearing. According to the Greek chronicler Theophilus of Edessa, Umar (رَضِيَ اللهُ عَنْهُ) refused saying, "It is not right for a man to take from another what God has not decreed for him, for God has given to each and every one of humanity from His Divine knowledge, and he who desires to receive something from his companion exceeding that, does so against God."

- The Christians of the city were outraged and Umar (رَضِيَ اللهُ عَنْهُ) sensed that they found it humiliating to concede the city to someone who looked so base and common so he compromised. Theophilus further records from Umar (رَضِيَ اللهُ عَنْهُ), "Because you request it of me, and have shown me such great honour, please lend me these clothes and I will wear them while you wash mine. When mine are returned, I will return these clothes to you."

- Michael the Syrian, 12th Century Patriarch of the Syriac Orthodox Church, says about Umar (رَضِيَ اللهُ عَنْهُ), "He was certainly just and removed from greed, to the degree that from all the empire that the Arabs ruled, that is, from all the wealth and treasures of the Romans and Persians, he took nothing for himself. He did not change the simplicity of his habits, not even the piece of hide that was placed under him when he rode by camel and that he used for sitting on the ground or sleeping on."

Masjid Umar in Masjid al-Qibly

This small room, in the far left corner of Masjid Qibly is known as Masjid Umar, in honour of the Caliph Umar (رَضِىَ اللهُ عَنْهُ) who visited Jerusalem in 638 CE.

- The cemetery is located just outside the Old City of Jerusalem, on the western side. It contains a large pool, known as the Mamilla pool which originally served as a drinking water reservoir.It features diverse styles of graves and tombs, which bear testament to the vibrant nature of Jerusalem's Muslim communities over the centuries.
- The cemetery is also said to contain the following graves:
  - Muslim soldiers who fought the Byzantines for control over Jerusalem in 636 CE
  - Up to 70,000 soldiers of Salahuddin Ayyubi who fought against the Crusaders
  - Thousands of Christians buried in pre-Islamic times, including many who were killed by Persian forces of the Sassanid Empire
- The largest tomb is of Aidughdi Kubaki who died in 1289 CE. He was said to have originally been a Syrian slave who rose to prominence to become governor of Safed and Aleppo during the Mamluke sultanate.The Mamilla cemetery was used for Muslim burials up until 1948, when forces from the newly declared State of Israel occupied the west part of Jerusalem. This included the cemetery.
- At it's peak the cemetery covered around 50 acres but today only 5 acres is visible. In 1964, a large part of the cemetery was bulldozed and made into a parking lot. A hotel and cafe have also been built on the land, diminishing the sanctity of this place, especially as the cafe serves alcohol.

A domed tomb in the Mamilla cemetery

References

- A guide to al-Aqsa mosque – PASSIA
- A history of Jerusalem – Karen Armstrong
- Al-Quds – Mohammed Abdul Hameed Al-Khateeb
- Aljazeerah.com
- Alt-arch.org
- Forty Ahadith concerning Masjid al-Aqsa – Ismail Adam Patel
- Jerusalem & the Holy Land – Dorling Kindersley
- Local guides
- Men around the Messenger – Khalid Mohammed Khalid
- OnIslam.net.
- Palestine: Beginner's guide – Ismail Adam Patel
- Stories of the Prophets – Ibn Kathir
- SuhaibWebb.com
- The Crusades – S.E. Al-Djazairi
- The Rough Guide to Jerusalem
- The Tafsir of Surah Maryam – Sheikh Abdur Raheem Limbada
- Wikipedia

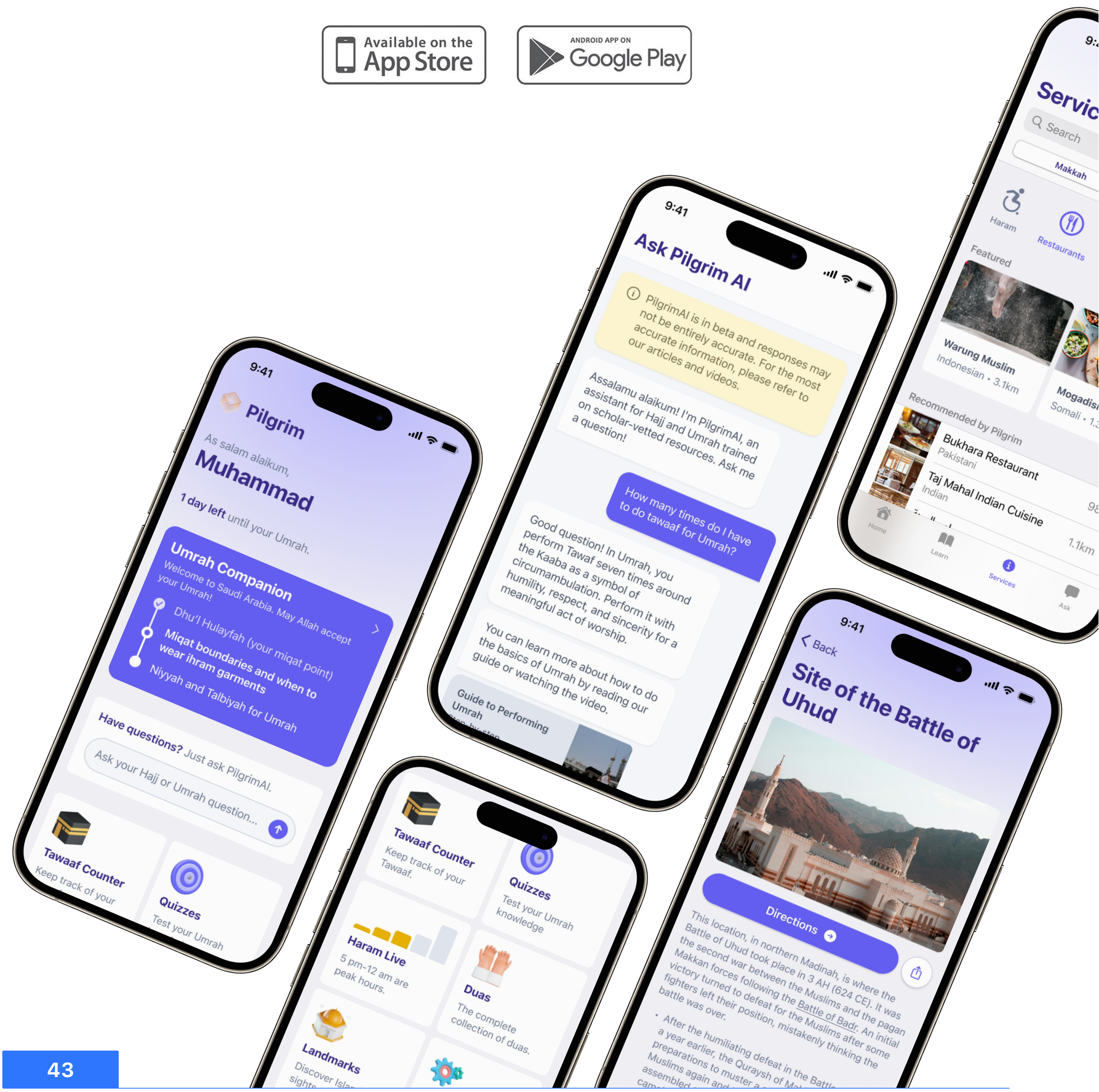
Discover More

There are many more places in Makkah to see and learn about. Alhamdulillah, we've started documenting them on our website. Discover the three holy mosques as well as several other locations around the world.

The Ultimate Pilgrim app

Available on the App Store

ANDROID APP ON Google Play



Notes

Discover more guides at **islamiclandmarks.com**

Available to buy on amazon

MAKKAH ZIYARAH GUIDE

MADINAH ZIYARAH GUIDE

JERUSALEM ZIYARAH GUIDE

TRUSTED BY

Sara International Travel

ilmfeed.com

Wikipedia The Free Encyclopedia

haramain.info

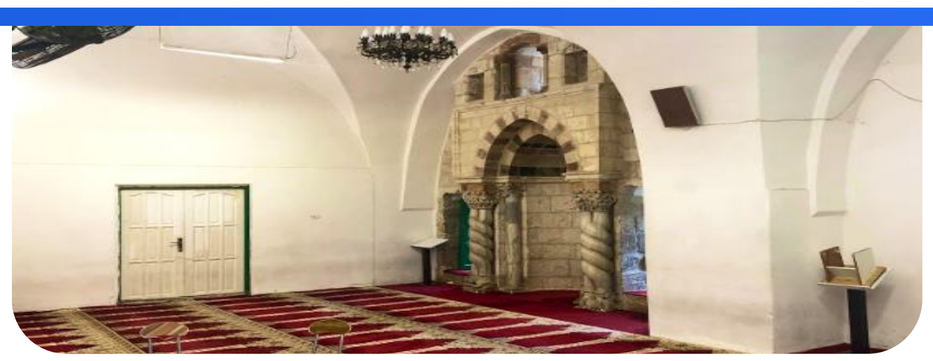
خدمات الفردوس AL FIRDOUS SERVICES

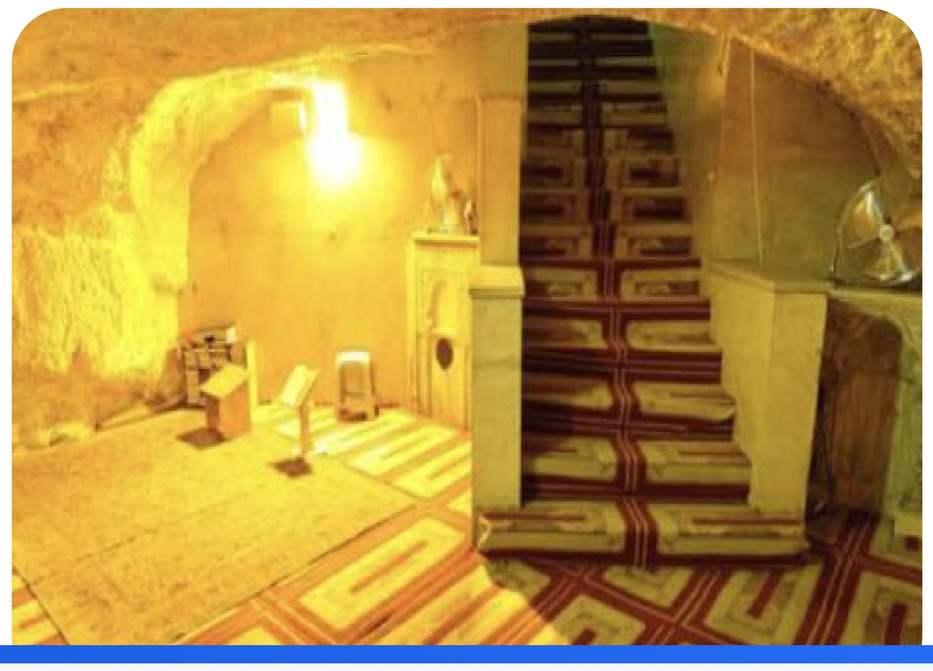
HAPPY HAJJ

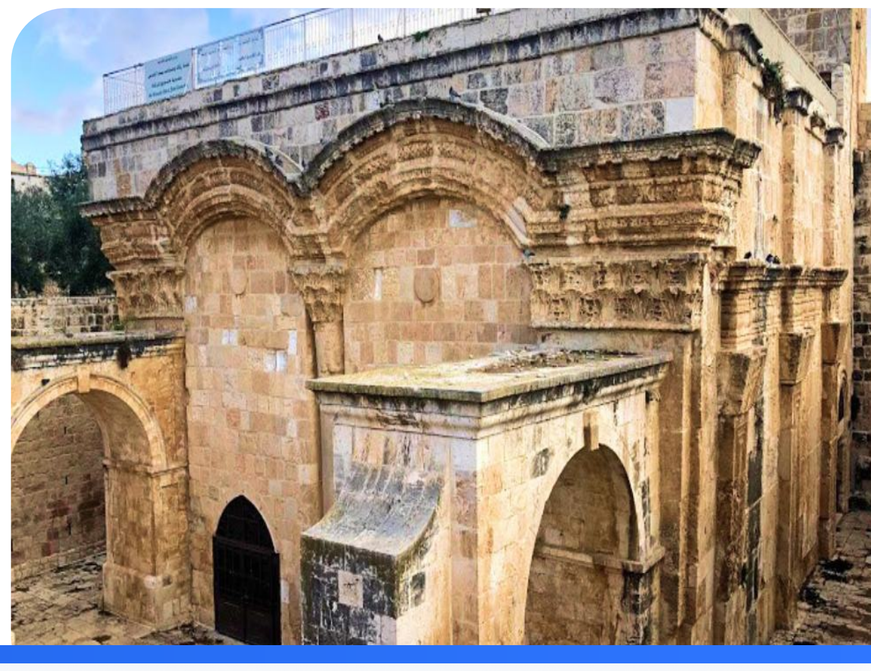
Sakeenah Tours

BookUmrah.com

HASAN TRAVEL & TOURS







Islamic Landmarks is a project of Pilgrim

Visit **thepilgrim.co**

Pilgrim